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ARTICLE I.

ILLUSTRATIONS OF THE WISDOM AND BENEVOLENCE OF
GOD DERIVED FROM THE SCIENCE OF METEOROLOGY.

"Fire and hail; snow, and vapor: stormy wind fulfilling his word."—
Ps. CXLVIII: 8.

In the following pages, I propose presenting a few examples, from among the large number which might be selected from the science of Meteorology, as a contribution to the department of Natural Theology.

METEOROLOGY is the science which treats of the natural phenomena that take place in the atmosphere, or of those conditions, changes, and movements in it, popularly denominated the "*weather*."

To some *this* may seem like a most unpromising subject for their entertainment and instruction. A little attention and reflection will, however, without doubt, convince every one, that he may here acquire much valuable information, and learn that we have great cause of gratitude to God for having placed us in a world, whose arrangements are all so beautiful, and whose adaptations are so wonderfully suited to the nature and wants of its inhabitants.

In the popular notions concerning the "*weather*," there is a most singular blending of faith in an overruling and directing Providence, with a concealed Atheism. Whilst, on the one hand, it is acknowledged that it is God, governing the physical world, who sends rain and sunshine, cold and

heat, summer and winter, seed-time and harvest ; on the other, nothing is so reproachfully and scornfully spoken of, sometimes even by men otherwise sober-minded, as those atmospheric phenomena under consideration, as though they were fitful or lawless, or as though they happened by a blind chance, or took place without any control on the part of an All-wise Governor. But in fact, no event in the material world takes place without his agency or control. Though rational creatures, in the exercise of their free agency, often do disobey his commands and resist his will, it is not so in the material world. Each shining orb in the glittering heavens, and each particle of air or watery vapor, that floats over our heads or invests our bodies, moves onward in its course, yielding implicit obedience to his commands. What we call the laws of nature are but the mode in which the invisible hand of God directs the events of the world of matter. By Him the movements of material bodies are directed in infinite wisdom, not arbitrarily and variably, but according to such rules as he sees to be best. To study these laws or rules, is to study God in his works. He governs the atmospheric movements and conditions in such a manner as to promote, in the highest degree, the welfare of his creatures. He gives salubrity to the air, and causes the earth to yield her fruits.

We study the movements of the air we breathe, just as we do those of the heavenly bodies. The former obey law just as promptly and accurately as do the latter. Whilst moving onward in their orbits, the planets disturb each other by their mutual attraction, but being few in number, and remote from each other, they work out for themselves a mean path, not very different from that which they would pursue, if left alone under the controlling influence of their central Sun. The particles of the air are, however, much more impeded and disturbed by each other, being almost infinite in number, and closely connected together, and therefore *their* movements are much more complicated than those of the planets, yet each one implicitly obeys law as it moves over the surface of our planet. There is *nowhere* any room for the operation of a *blind chance*.

The question then occurs, *can these laws be ascertained* ; or must we regard them as above the reach of human investigation ? In answer, it may be stated, that much has already been accomplished in this field of labor ; that the combined and concerted observations made in various countries of Europe and America, within the last quarter of a century,

have contributed in bringing to view and in establishing the great principles that govern aerial phenomena, and that the science of meteorology, though young in years, has had a rapid and healthy growth, and has reached a respectable maturity. It cannot, however, be concealed, that very great and serious difficulties are yet found, obstructing our path at every step, and that it may be a long time before all of them shall be removed, and all questions that may arise, shall be satisfactorily answered.

There is no science without its peculiar difficulties, but those belonging to that of Meteorology are probably greater than those connected with almost any other. Yet, as patient, industrious and persevering toil has, sooner or later, always rewarded the laborer in other fields of investigation, with the removal of existing difficulties, and the discovery of new and important laws; may we not also here hope for the same result? The history of Astronomy affords an interesting exemplification of the manner in which difficulties disappear, and new light is shed upon the path of the investigator. At first, the lunar and planetary motions seemed too intricate and complicated to admit of the possibility of assigning the precise place of any one of these bodies at any specified time. The grosser laws, which governed their motions were, however, soon ascertained, and then the discovery of the subordinate and apparently more complicated, one after another, rewarded the patient toil of the Astronomer. And now, this ancient science has attained to such a degree of perfection that the astronomer is able to follow all the planetary bodies through all time, past and future, and to write their history in a book. But still there remain vast fields of space unexplored; fields which are inviting the inquisitive and eager gaze of the investigator; and yet other fields which are beyond the scrutinizing reach of the highest telescopic power that has hitherto been directed upon them. There are heights and depths there that never will be explored by human eye. But is the information that we have already acquired the less valuable, because *we* do not know all that other minds after us may know, or that angels can comprehend? Is the accurate knowledge that we now possess of the heavens just around us, and in close proximity to us, to be regarded as nothing, because we may never be able to know all that exists in infinite space and time? The knowledge of the school-boy, though not equal to that of the eminent philosopher, is nevertheless not merely the measure of

his yet imperfectly undeveloped capacity, but it may become most valuable to him, as the basis upon which he may erect a gigantic structure in future life. And thus we must not be discouraged because we do not know everything that may be known in the department of the "weather." Rejoicing that we already know so much, we will make that knowledge the basis of a more laborious and minute investigation, assured that hereafter our toil shall be amply rewarded in the discovery of new truth.

Let us take several well known meteorological facts, as examples, in order that we may see how we must conduct our investigations. (1.) We all know by experience that winter is cold and summer is warm. What is the reason of this difference? Every one will say, the reason is obvious; the sun is the source of heat to us, and, shining each summer's day much longer than during any twenty-four hours of the winter, the heat must accumulate in the one case, and be wanting in the other. The little that is received during a winter day is entirely lost during the long succeeding night, by being cast off or radiated into the sky; whilst the loss during the short night of summer, does not equal the daily gain. If such be your reasoning, it is correct. And if you should yet add, that the oblique rays of the sun, in winter, have a much less heating power than the almost perpendicular rays of summer, you shall have completely accounted for the difference of temperature of the two seasons. (2.) Again, a little attention impresses the fact upon our minds, that the greatest heat of the summer is not at the time of the longest day, but several weeks later, and that the most intense cold occurs generally in January, a few weeks after the time of the shortest day. The reason for this, though not difficult to find, does not so completely lie upon the surface, as that of the difference of temperature of summer and winter. If, however, we remember that the heat of the long days of summer is constantly accumulating, whilst the loss by radiation during the whole twenty-four hours, but especially during the short nights, is less than the daily gain from the sun, we readily see that the greatest heat ought to be after the longest day, and that the temperature ought to begin to decline only when the days begin decidedly to shorten and the nights to lengthen, which is about the beginning of August. And if we consider that after that, the daily loss of heat over the gain is small, we can easily see, that when the shortest day arrives there remains yet a fund of the accumulated heat of summer, and

that the greatest cold must exist at the time when the lengthening day begins to furnish as much heat as is lost by radiation, and consequently when the temperature can no more decline. This takes place during the month of January. A similar mode of reasoning will show us why the greatest heat of each day is about two or three hours after noon, and the greatest cold about sunrise. (3.) By way of illustration, I cite another fact generally noticed, viz: a north wind is dry and a south wind is moist. The reason for this is, that warm air is capable of holding moisture in solution, or in a state of vapor, in a ratio increasing more rapidly than the temperature, whilst the reverse is true of cold air or space. Air, therefore, coming from the north, being cold, is becoming warmer as it flows southwardly, and capable of holding more moisture in solution, and hence takes it up more, but yields none; whilst air flowing from the south, being warm, is becoming colder as it flows northward, and capable of holding less moisture in solution, and hence it deposits, or tends to deposit it as it proceeds.

The frequency with which snow and rain fall on the same day of successive weeks, has long been noticed. The enquiry arises, is this a part of a general law, or is it only accidental? When the days, on which rain or snow falls occur through the year, are noted down, a cursory view would seem to indicate that the rain period was about seven days and a quarter, or the same as the period of the moon, without, however, showing any direct connection with its changes, and that after occurring four times in succession on the same day of the week, it being about one-fourth of a day later each week, the *rain day* would fall on the next succeeding day of the week. If for four weeks, for example, it occurred on Monday, it would, on the fifth week, occur on Tuesday. In the middle of this weekly period we also, in general, find an intermediate rain or snow fall, so that we have, upon an average, two *rain days* per week. But when we attempt to follow out this rule, with a view of determining beforehand when we may expect to have rain, we are often disappointed. The rain entirely fails, in consequence of an insufficiency of moisture in the air. The atmospheric change, as indicated by the Barometer, takes place with considerable regularity; and, if moisture be present in sufficient quantity, the rain or snow—which is the accident—will follow. The rule is valuable, however, in telling us on what days *dry* weather may be expected.

But when we subject this rule to closer examination and comparison with observations continued through a series of years, we find many perplexing variations. We are almost ready to give it up as a rule, until we take into consideration that the seasons of the year ought to influence it to a considerable degree. During the winter of 1856—7, for example, we found the rains and snows to have occurred, for three months, on the same day of the week. An examination of the records of nineteen winters, prove that this has been the case during nearly every winter of that period. During the last winter, with some variations, Monday, or Sunday night has been the first rain or snow period of the week. During the dry summer months, that period is a little longer than seven days and a quarter; in Spring and early fall the rule requires no alteration in its expression, and in February and March the period is less than seven and a quarter. These variations are owing to changes in the *relative* moisture of the air.

Again, it has been noticed that the rains or snows occur with more certainty at two weeks distance than one. The half month, without however any known connection with the phase of the moon, is, indeed, a remarkable period of temperature. If, for example, any two weeks in succession should be very mild or cold, the next two are just the opposite. If the first half of the Fall months be warm and dry, and the latter half cold and moist, then may we expect the same order to run through the whole winter. It was so, to a very great degree, last winter, of which the whole, except November, was very mild. The intensely cold days of the winter of 1856—7 were just four weeks apart. The same general rule may be applied, with a close approximation to the truth, to all other winters.

There are many other most interesting facts pressing themselves upon our attention, but they require a much longer period for their investigation, to enable us to express them in the form of precise rules.

These familiar cases are given as *exemplifications* of what may be regarded as *general laws*. To these, it is known that there are some apparent exceptions; but these exceptions are subject to law, and may be embraced under the general law, if properly expressed. If, for example, it should be found that in some particular locality a north wind was moist, and a south wind dry, it will probably be found that the former flows from a large body of water, and the latter from a large body of dry or desert land. A comparison of observa-

tions is daily bringing new facts to light, which show that all the cases of exception are only apparent, in perfect harmony with general laws, and not contrary to them. The expression of a general law must be continually modified or extended as discovery advances, until it shall embrace all the phenomena that properly belong to it. It is by observation and patient study that obscurities are removed, and that we advance in the extent, variety and certitude of our knowledge. Our confidence in the certain fulfilment of general laws, is the basis of our conduct in every day life, and the source of much comfort and happiness.

WINDS.

The Creator has so constituted the atmosphere that it should never be perfectly at rest, but constantly in a state of motion. The least change of temperature or variation in the quantity of its vapor, sets it in motion. The cases in which no wind whatever can be perceived, are exceedingly rare; and if they do ever occur, it is only for a few moments at a time.

Uses.—Winds perform a most important part in carrying out the great economy of nature. During the *heat of summer* they *fan and refresh us*, and thus add very materially to our physical comfort. When we are oppressed and almost exhausted, they flow by, take off the excess of heat, and impart a grateful coolness. Again, they perform a most valuable service to us, in carrying away and mingling with the whole mass, the *noxious exhalations* or effluvia which, if suffered to accumulate, would prove destructive to health and life, by producing disease. They tend to equalize the air, and render it everywhere salubrious, and fitted for the existence of life and happiness. In a few hours the air which would operate as a poison to us, if it remained, is carried half-way round the globe, and so mingled with other portions, as rarely to prove hurtful. It is only when the noxious matter is confined within walls, or is so rapidly evolved that it cannot be carried away as fast as it is formed, that it affects the general health. Winds are, therefore, messengers of mercy, bringing health and physical enjoyment to us. Nor dare we omit to mention the important fact, that they give wings to commerce, enabling the inhabitants of one country to exchange their products for those of another, and to enjoy the comforts and luxuries which they could not otherwise procure. Mutual superfluities are made to supply mutual

deficiencies, and thus the various nations of men are united into one great brotherhood.

But let us direct our attention, for the sake of obtaining principles, to the mode in which winds are produced, and the causes which give them their specific character.

1. When a mass of air is heated it becomes larger, and therefore relatively lighter. If it should be expanded to double its former volume, it will weigh but half as much as an equal bulk at its original temperature. It will then be displaced and forced upward by the surrounding heavier air, that now slides under and lifts it up, after the manner in which the particles of water cause a piece of wood to ascend, when placed beneath its surface. It is in this way that tropical islands are daily visited by the refreshing *sea breeze*. The surface of the land, becoming heated more rapidly and intensely than that of the adjacent water, the air, which rests upon the former, and becomes relatively lighter, is therefore displaced and forced up by the latter. This causes a constant wind from the sea, beginning at about nine o'clock A. M., and continuing until about five or six P. M. After the sun has set, the land soon becomes cooler than the adjacent water, by throwing off its heat with the same freedom with which it had imbibed it during the day, and, in turn, the air lying upon its surface becoming colder and heavier, flows out to the sea, and thus produces, at night, the *land breeze*. Thus tropical islands are twice refreshed in twenty-four hours; by day by the *sea breeze*, and by night by the *land breeze*. In this way, too, all low tropical countries lying near the sea, are relieved of their excessive heat; by day it is carried upward to warm the higher strata of the atmosphere and elevated lands, and by night it is carried outward towards the sea, to come back the next day laden with vapor. If the seaboard rise not too rapidly, or be not too undulating, the *sea breezes* are felt inland from forty to one hundred miles. The eastern coast of our continent, being undulating and mountainous as far as the southern border of the middle states, is not to any considerable extent favored by this welcome daily visiter during the hot months of the year. But it is almost daily felt in the southern and gulf states. Similar statements might be made in regard to the eastern coast of Hindoostan, and other countries situated on the seacoast.

2. Let us advance a step further, and notice an atmospheric movement of a higher order, that is perceptible over a large portion of our continent. It is one that *holds the same re-*

lation to the year, that the sea breeze does to the day. During the winter the cold air flows from the land towards the Atlantic Ocean, and, as the Gulf Stream, that is carrying the heated waters of the torrid zone to warm the higher latitudes, which it does western Europe in a remarkable degree, flows closely to our eastern coast, the tendency to flow in that direction is thereby proportionably increased. Hence our wintry winds have a decided tendency to blow from northwest to southeast, or at right angles to our coast. In summer, especially during July and August, when the surface of the earth here is most heated, we find more winds blowing from the southeast, or some point between the east and south, than during any other portion of the year.

But the most striking example of periodical winds, or winds blowing for one period in one direction, and for the opposite season in a contrary direction, is to be found in the Monsoons of the Indian Ocean. These blow, from September to March, from the cold surface of Asia to the comparatively warm Indian Ocean and the southern extremity of Africa, which, during that time, enjoys summer; that is, the Monsoon during that period blows from northeast to southwest; and from March to September it blows from southwest to northeast, because the warm air of the Asiatic summer is displaced by a pressure from the Indian Ocean and south Africa, which is then enjoying its cool season of the year. Without citing any more examples, I may remark that, in a similar manner, we may explain the existence of nearly all periodical and local winds. I hasten on with my subject, specifying merely enough to enable me to explain general principles or indicate the great laws of meteorology.

By far the greatest atmospheric movement, however, and the most far-reaching in its beneficial influences on the world, both in regard to the animal and vegetable kingdoms, and in which the benevolence and wisdom of the great Creator are strikingly displayed, is that which is ordinarily denominated the *trade winds*.

The *trade winds* are occasioned by a rarification of the air within the tropics, by the great heat of the almost perpendicular rays of the sun, and by the pressure of the atmosphere from the higher latitudes towards the place of greatest heat. The air, in these higher latitudes, partaking of the velocity of the surface on which it rests, is carried eastward by a considerably less hourly velocity than that which is nearer the

equator; and consequently, as it approaches the torrid zone, it is left behind by the more rapid eastward motion of that portion of the earth's surface, and therefore it must appear to blow westward; on the northern side as a wind from the east-northeast, or nearly east; and on the southern side as a wind from the east-southeast, or nearly east. In a belt of about seven hundred miles broad, immediately under the equator, there is no regular trade wind. On each side, however, of this central belt, we find one blowing, in a breadth of about fourteen hundred and fifty miles, with great regularity.

Prevailing, as these two winds do, in the greatest breadth of the two great oceans, the Atlantic and Pacific, they are of the highest value to commerce and the intercourse of nations, and, therefore, to the comfort and happiness of mankind. If there were an Equatorial ocean extending without interruption round the globe, these winds would also blow quite round, in an unvaried course. A superficial view might lead us to suppose that such an adjustment would be of the greatest advantage to us, in affording an open highway to the commerce and intercourse of the world. But more important, and far more beneficial designs than these, are to be carried out by these winds. Blowing against the rising grounds and mountain chains of the two great continents, they are more or less completely interrupted in their westward course. Being thus made to rise to some considerable height above the level of the ocean, they cannot remain there; but they begin to flow over towards the poles, and to take the place of the air which had left the higher latitudes for the equator. Cooling as they proceed, they soon fall down to the earth's surface, and then present themselves to us as a south wind, and to the inhabitants of the opposite hemisphere as a north wind. When this air leaves the torrid zone, it has nearly the eastward motion of the equator, consequently as it reaches us where the eastward motion of the earth is less than that which the wind has, it must leave us behind, and flow past us in a current from southwest to northeast. In latitude 50° it is almost due eastward. On the southern side of the equator it flows round in a curve bent from the north to the southeast and east. We see then that the same air, which at first was borne towards the equator to displace the heated air there, is, in its turn, borne upward, and made to flow round in a great circuit towards the eastern side of each great ocean, or

the western side of each continent, thence to be carried again towards the equator.

To this cause we have to attribute the existence of south or south westerly winds, during a large portion of the year; especially during the early summer months, when the sun, being north of the equator, has transferred the most active trade wind to our side, and brought the cause of disturbance comparatively near us.

This air, which being heated within the tropics, and raised above the earth's surface, is carried to higher latitudes in a great eddy, performs a most important service in equalizing the temperature and moisture of the globe. By it the temperate and frigid zones are supplied with a considerable amount of heat, and with moisture to produce dew, rain and snow. To form a correct conception of the important office the circulating air thus performs, we must call to mind, what we all so well know, that a very large portion of the rain and snow that falls upon the surface of the land, instead of sinking into the soil to supply vegetation with a suitable quantity of moisture, and into the crevices of rocks and underlying strata to produce fountains and streams, runs off at once by the smaller streams into the rivers, and thence into the ocean. The quantity then remaining, to afford by evaporation, moisture sufficient for future rain or snow, is very small, and must continually become less, until the land would be no more visited with showers. The difficulty would be greatly increased by the vast body of land that is to be found in the north temperate zone. But these winds, returning from being *trades* in the torrid zone, bring with them the large amount of vapor which they imbibed, when flowing, at a high temperature, over so wide an expanse of ocean, and precipitate it again in the form of rain and snow, as they go on their way. How beautifully the Creator has arranged these changes of the atmosphere, for he has ordered that, whilst the air is obedient to the laws of heat and gravity, and is caused to circulate over land and ocean in great circuits, it is, at the same time, made to accomplish the benevolent ends of life and happiness to myriads of living forms. Leaving the higher latitudes in its journey to the torrid zone, it communicates its coolness to those climes that are oppressed with an excess of heat, and whilst it thus imparts its refreshing influences, it wafts the mariner onward in his voyage. Having there performed its acts of kindness, it starts back again to its high northern home. But it goes not empty-handed;

it goes prepared to lavish a thousand blessings as it proceeds, imparting its collected warmth to colder climes, stimulating animal and vegetable life, watering the earth by distilling in gentle showers the vapors which it has laid up in store, and thus causing the soil to produce abundantly. Again, having deposited its precious treasures, it goes back on its beneficent mission, performing the most valuable services wheresoever it goes. Thus even the winds, God has commissioned to do his bidding, and to accomplish his benevolent purposes. He "maketh his angels spirits," or *the winds*, "his ministers a flaming fire." The tempest, the lightnings, the rain and the snow are but his servants. He has made the air his treasure-house of heat and moisture, and whilst he rides upon the stormy sky, his pathway is marked by the blessings he causes to descend.

RAIN.

A most interesting department of our subject is that which relates to *rain*. The benevolence of God is most signally displayed in furnishing the earth regularly and bountifully, with the moisture that is necessary to sustain vegetation, and to afford food for the animal world. Famine—gaunt famine—with her horde of hideous followers, stalks abroad where the heavens withhold their rain, and all vegetable life, and, with it, all animal life too, would perish without the refreshing showers.

1. How wonderful it is, that silently and imperceptibly, the vapors ascend from the surfaces of waters and moist soil, and are wafted invisibly over us, to be condensed into cloud, and rain, and to water the earth. Thus the air is made the medium of communicating a most important source of blessing.

2. But it is not the air itself which raises the vapors that it bears on its bosom. It is the heat it contains. Continually receiving fresh portions of heat from the heated earth, it is warmest near the surface, and grows colder as we ascend to greater heights. The quantity of vapor which it is capable of holding in solution, increasing more rapidly than the temperature, the great mass of the vapor that is contained in the air, must be comparatively near the earth's surface. There is but little vapor at a height of from six to eight thousand feet; and hence lofty mountains and high table lands receive very little rain, and are found to be the abodes of perpetual sterility.

3. The air is never destitute of moisture, even in the driest weather. Though unseen and unfelt, it is there. Its presence is shown by the dew that forms on the outside of a tin cup, in summer, if cold water be poured into it, or by the frost-work on windows during the cold of winter.

4. The *absolute* quantity of moisture in the *equatorial* regions, is considerably greater than that of temperate and cold climates, and the moisture of summer, even when the air *seems* to be dry, is greater than during winter, even when it feels damp and chilly. For this reason the fogs of the morning are dissipated by the increasing temperature of the day. Because of the greater abundance of vapor present, the rains of the torrid are more copious than those of the temperate zones, and the rains of these are also, greater than those of the frigid zones. For the same reason, much more moisture falls in summer as rain, than in winter as snow. The whole quantity of rain in a year amounts, in the torrid zone, to from one hundred to one hundred and eighty inches, or if it fell all at once, to from eight to fifteen feet in depth, whilst in the temperate zone it amounts to from thirty to eighty inches—at Gettysburg thirty-nine inches—and in higher latitudes it amounts to but a few inches. And must not every one see the wisdom of this arrangement? In the torrid zone, where the evaporation is rapid and great in amount, the rains must be copious, in order to refresh the earth, whilst in temperate and colder climates, less rain will be sufficient to supply what evaporation has carried off.

5. I have stated that an increased heat causes a greater amount of vapor to arise into the atmosphere, provided that there be a free access to moisture; but if water be not freely accessible, the increased heat only increases the dryness of the air. Hence, in summer, when the earth is dry for want of rain, any increase of heat only increases the dryness already existing. Hence, winds blowing from tropical lands are apt to be dry, especially if they be remote from large bodies of water. The summer, or hottest months, are generally the dryest, because the surface of land cannot afford moisture as fast as the warm air can take it up, and the middle is also the dryest part of the day.

Let us now consider the effects of cold on this moisture.

1. If warm air be made cold, it will be incapable of holding as much moisture as it could when warm. If the reduction of temperature be considerable, the vapor which was before

in an invisible state, will be so much cooled as to become visible, or to form cloud. Thus, frequently during winter, the moisture of our breath, which meets with the outer cold air, is condensed into visible vapor. The steam issuing from the spout of a boiling tea kettle, and that from the waste-pipe of a steam engine, afford striking illustrations of the same phenomenon. The same takes place when cold air mingles suddenly with moist and warm air. In the very cold weather of winter, a cloud is frequently seen when an outer door is opened, so as to admit the cold air into a kitchen filled with moisture arising from the cooking stove.

2. Again, when moist air is raised from the surface of the earth to a considerable height, it may become sufficiently cold to form cloud. It will be readily understood that if the quantity of moisture in the air be great, it will not be necessary that it should be carried to a very great height, in order that it may be condensed; and, on the other hand, if the moisture be small in amount, it may not be carried up far enough to form cloud. Hence, on some days, cloud is formed by the least disturbance in the air, and on others, the sky remains cloudless, or nearly so, through the whole day. Bearing in mind that the air grows rapidly colder as we ascend, we can easily comprehend the manner in which cloud is formed on a summer's day. In the morning, the rising sun heats the earth's surface, and that in turn heats the air lying upon it; this is then displaced by denser air, and forced to ascend a small distance. But by this ascent it does not yet become cold enough to condense its moisture into cloud. As the heat increases, the portions, starting from the heating surface, rise higher and higher, until at length, if the quantity of moisture be considerable, a point is reached at which it is cold enough to condense some of it into cloud. This happens at about eight to ten o'clock, A. M. As the heat increases, and the upward motion or ascensional force becomes more active, the clouds swell out in diameter and height, until they become the towering cumulus, or the nimbus or rain cloud. Very frequently, however, the dryness of the air increases with the increasing heat, to such a degree that the clouds which were formed in the earlier part of the day, are dissolved or dissipated about noon. The morning cloud, like the early dew, vanishes away in a heated sky. But later in the afternoon, when the descending sun begins, in a measure, to lose his power, the heat also commences to be less intense, and the air to be less dry. It is then, that the height to which the moist air may be car-

ried, is sufficient to produce a rapid formation of cloud. Clouds, which until then, seemed to float sluggishly over the bosom of the sky, scarcely able to maintain their existence against the dissolving influence of the solar rays, commence to show signs of increase, and new clouds begin to be formed. During last summer, most of the thunder clouds that were carried over us, were noticed to be formed, or suddenly to acquire activity after four P. M, when the heat of the day had considerably diminished.

It is interesting and highly instructive, to watch the formation of the summer cloud. When it first makes its appearance, it may well be compared to that which, to Elijah's servant, presented the first hopeful indication that the long season of drought was to be terminated; it seems scarcely larger than a "man's hand." Then, by fresh accessions of vapor from below, it swells and rises, towering up in the blue space above. Below, it grows dark and threatening; above, it wears a snow-white summit, looking cheerfully and serenely up towards the heavens. Presently the observant eye will perceive the highest summit crossed by a few threads or a band of cirrous cloud, or to appear as if a snow-white, almost transparent veil were thrown over the head, permitting the body of the cloud to be seen through it. In general, *that* circumstance marks the instant when the cloud has attained its greatest perpendicular altitude, and when rain begins to fall from its base. It is easy to tell whether rain is falling from a cloud, if you can only see the appearance of its top. When one peak of cloud has thus attained its greatest height, other lower adjacent peaks are seen to swell and rise rapidly, until they have reached the same height. Thus the rain cloud widens, by fresh additions to its sides, and though when it begun, it was only a few yards wide, it presently becomes many miles in diameter.

When the cirrous veil over the head, and the drops of rain from the base of the cloud appear, then do we also perceive the beginning of electrical activity. Multitudes of smaller clouds, forming at the sides and immediately underneath the principal cloud, and growing like it in magnitude and height, coalesce with it, and arrange themselves like an army for battle. Thus arranged, they move off together on the wings of the wind, darkening the heavens as they fly, filling the hearts of men with terror, and causing the beasts of the field to fly for shelter. Onward the storm cloud sweeps, the red lightnings glare; by contrast, these render the darkness of the

interval the more intense and portentous, and the thunders shake the earth. In the meanwhile, the descending rain fills the sky and drenches the earth, and the gathering waters swell into torrents.

But the cloud is past, the sun shines out brightly, the troubled sky is calm, the earth is refreshed, the heart of man is cheered, and the bow of promise stands on the retiring storm cloud, reminding us that God continues faithful to his promise. How beautifully emblematic is all this of his dealings with the children of men. Sometimes he seems to put on a frowning countenance, and we tremble when we see the coming storm. We are terrified with its gleaming lightnings and its roaring thunders; but when the afflictive providence is past, we are enabled to see that he was then showering down blessings upon us, and that his kindness was shown even in the midst of his seeming wrath. The blessing that he left us when he visited us, and the full reappearing again of his smiling countenance, cheer and refresh our hearts, and teach us to trust him in future.

3. At the close of day, when the influence of the sun is entirely withdrawn, the air, though yet rising from the warm surface of the earth, is not caused to ascend far enough to become sufficiently cold to condense its vapor, and then the existing clouds will break away, and the sky become clear. Such is usually the case on a summer's evening. But as the coolness increases, and the air becomes relatively more moist, cloud often begins again to form, and then it may rain throughout the remainder of the night. On the next morning, as it becomes warmer and relatively drier, the rain usually ceases. This takes place at from nine to eleven o'clock, A. M., when we may generally see the sun shining through the clouds. At two o'clock, P. M., however, with the commencement of a decline of the temperature of the day, the clouds often begin again to form rapidly, and thus the rain of the morning is renewed. It would seem, therefore, that the day has two rainy and two dry periods; the rainy extending from about two, P. M., to the setting sun, and then again from about nine, P. M., to the next morning several hours after sunrise; the dry periods are at midday and at nightfall.

4. In the tropics, likewise, we find that there are two rainy and two dry seasons in the year, so that the day is a miniature representation of the year; and the same mode of reasoning will apply to both.

(a) When the sun passes from the south to the north side of the equator, the increasing heat, like that of the morning, causes the air to begin a rapid ascent, and, if it be sufficiently moist, cloud and rain will be the result. This is particularly noticeable when the wind blows from sea to land. In Liberia, which is but a few degrees north of the equator, the rains begin in March, and continue until the 1st of July, which marks the season when the air tends from the ocean to the land. The rains generally occur at night and early in the morning, because the heat of midday is so great as completely to dissolve the cloud. The same remarks are applicable to southern India. There the rain begins, in the extreme south, with April, soon after the southwest monsoon sets in, but does not begin at Bombay until a month later. The reason for this is, that in the extreme south, the air being very moist just as it leaves the Indian ocean, the vapors are easily condensed, but on going farther north, or farther inland, these must, at first, furnish moisture to the dry air there existing, and it is only when the moisture has largely accumulated, that rain can be formed. Here too, the showers at night and early in the morning, are heavy, and the middle of the day is clear. The land of Palestine has also its corresponding rainy season. In the month of March the rains begin, and continue until the beginning of May. The sun having come to the north of the equator, heats the land, especially that bordering on and east of the Jordan, and causes a pressure of moist air from the Mediterranean sea landward, and the formation of cloud and rain over the hills of Palestine. This is the season of the latter rain, mentioned in the Bible, when the wheat and barley are brought so far forward as to need no more moisture. From May to the close of September not a cloud is to be seen, except during the morning in the beginning and end of the dry season. In the less mountainous districts, during the dry season, the springs and wells dry up, and water becomes exceedingly scarce. In ancient times cisterns were dug in those dry districts, to collect rain water, which often became foul, or leaked away and failed. Hence, in allusion to that fact, God, through his prophet, says: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water."—Jer. 2: 13.

More cases, illustrative of this rainy season, need not be given. I will only remark, that where the land lies nearer

the equator than the water, as in the northern part of South America, the rainy season that follows immediately after the sun has crossed to that side of the equator, is not attended with a large amount of precipitation. The cause of the succeeding dry season, viz., in July, August, and one half of September, is to be found in the great heat, and therefore relative dryness of the air during midsummer.

(b.) When, however, in Autumn, as in the afternoon of the day, the temperature declines, the air being now relatively moister, cloud and rain will be formed. This marks the period of the after-summer rainy season. Much will depend, as to the quantity of precipitation or rain, on the relative situation of land and water. If the land be nearer the equator than the water, then the air will tend to flow from the water to land, and produce copious rains. Thus, in the northern part of South America, the after summer rains are the most abundant. In Hindostan and Liberia the case is reversed, as also in Palestine. In the latter country, the October and November rains, which were called the early rains, are the least abundant.

(c.) If it would not extend this article too far, many additional beautiful illustrations of these alternate wet and dry seasons might be cited. Even in our own country, though situated some distance from the tropics, there is a perceptible periodicity in our rains, similar to those cases just noticed. April, May, and the first half of June are, upon an average of years, wet months, or months in which frequent rains are the rule. The watermen on our rivers always look for a rise in our rivers early in June. This is the season of the before summer rains. From the middle of June until the middle or the 20th of September, the great heat of the season tends to keep the air dry, and, as a general rule, these months are dry. There are local causes which bring us occasional showers, and sometimes abundant rains. From about the 18th or 20th of September, the declining temperature allows a more regular and abundant precipitation of moisture. Hence, October is usually a wet Fall month. Though deep snows may fall during the winter months, if we look at the quantity of melted snow, the precipitation will be found below the average; especially is this true for the month of February.

USE OF MOUNTAINS.

Reference has above been made to the fact that hills and mountains influenced the formation of cloud and rain. Per-

haps it is not unfair to remark, that the popular impression is, that mountains, apart from the fact that they afford a pleasing variety to the earth's surface, as well as the most sublime and magnificent scenery, and that they are the sources of rivers, and the repositories of valuable ores, are useless, and a great interference to the ease of internal intercommunication. The large space of surface, which they occupy, seems to be just so much waste land. But this is a most superficial and contracted view of their use in the economy of the world. Hills and mountains are the birth-place of cloud, and consequently of storm and rain.

1. When wind meets an ascending surface, it is turned upward by that surface. When, therefore, it flows over an undulating, hilly, or mountainous country, it is turned upward at every hill or mountain side. At every hillock, therefore, we shall find an upward moving current; but as ranges of hills or mountains present a longer line of inclined surface than a single hill, we may expect that the ascension of air will be more effectually promoted in the former than in the latter case. Now, as it is principally the moist air, which being heated by the hot surface of the earth, expanded and carried upward, gives rise to cloud by the condensation of its vapor, we see that more moisture must be condensed, or cloud must first be formed where the greatest upward current exists. It is a matter of common observation, that clouds are found arranged over highlands and mountain ranges. This has given rise to the popular notion that mountains and high hills attract the clouds. Whilst the reason assigned is false, the fact that clouds form more rapidly over such grounds, and that already existing clouds are frequently very much enlarged and intensified in their activity, cannot be denied, and the true reason is easily seen. At nine to eleven, A. M., of a summer's morning, you will see ranges of clouds forming over each mountain ridge, and the distant hills. As the first formed are wafted off by the wind, a new set are formed in the same spot. These often coalesce with those previously formed, and become one great cloud before they float off with the wind. You may also notice that, when a great and active cloud or storm reaches the summit of a large hill or mountain, it rapidly enlarges and gathers in density. Indeed, if the earth's surface were without hills, highlands, and mountains, the cumulus and the nimbus or rain cloud, could not be formed at all. A plane surface would afford no points for the fixing of the upward

movements, and the moist air, rising everywhere in small masses, instead of forming cloud, would mingle its vapors with the whole mass of dry air above. Hence, over extensive plains, and even over the ocean, where it is destitute of high islands, the rain cloud is not generated. Fog and mist might, indeed, be gradually formed, and the earth, if it were a perfect plain, might become enveloped in a universal cloud, as it was on the first day of creation, but there would be no rain. It was only on the third day of creation, when the dry land, and its hills and mountains appeared, that it first rained.

2. But it may be asked, how then do we explain the fact that the rain cloud sweeps over mountain, and plain, and ocean, apparently regardless of the nature of the surface over which it passes. To this I reply, that it is never entirely indifferent to the character of the surface, although it may appear to be so to the superficial observer. I wish merely to assert that high or ascending surfaces are the birth-places and invigorators of storm, but after it has begun, it may be kept up by other causes. Several of these deserve our special attention.

(a.) You will recollect that heat produces evaporation. When water arises from the earth in the form of invisible vapor, it takes up with it a vast amount of heat. Hence, evaporation cools the air, as experience proves, by taking away much of its heat. When, therefore, on the other hand, invisible vapor is condensed into the form of visible vapor or cloud, that heat which it had taken up, in becoming vapor, is again set free, and renders the cloud and the mingled air warmer and lighter than it would otherwise have been. This causes the air from below to rush up the more rapidly, just as we say a stove pipe or chimney draws the more strongly when the air in it is once heated. If the ascending air be very moist, vapor will be more rapidly condensed, and the amount of heat set free will be proportionably increased, so that the draft or upward movement will become the more active.

(b.) If now the cloud, as it is drifted slowly away from its starting point, meets with a considerable quantity of moisture below it, that moisture, as it is condensed, gives out its heat, and produces a more rapid ascension of the moist air under its base, and this again, adding its heat, renders the cloud still more active, and causes it to swell out rapidly. Thus the small cloud, which was seen lying so gently on the

mountain peak, gathering strength as it goes, becomes at length the terrific hailstorm, or the destructive tornado. The little black clouds which may be seen starting into existence some distance below, and then darting into the base of the great cloud, and the upward and outward rolling motion of its top, give evidence of the flow of air from below into the cloud. It is interesting to notice how a rain cloud sympathizes with the country over which it is carried. If the country be moist the cloud becomes active, and discharges much rain; but if the country be dry, the cloud becomes sluggish, or it entirely vanishes away. And now we see why, when a rain has once fallen after a dry spell of weather, other showers are likely to follow on succeeding days.

That the cloud does not, as many persons suppose, carry with it the rain it precipitates, but, as it were, draws it from the great reservoir of air below, will be made plain by an example. On the 8th of August, 1851, at nine o'clock, A. M., a thunder cloud was observed forming over the Catoctin mountain, in Maryland. It increased rapidly in magnitude, and then swept to the east northeast, in a breadth of about twenty or twenty-five miles, over Adams, York, Dauphin and Schuylkill counties, Pa. The length of its course was not less than one hundred miles. The quantity of precipitation was found, in one locality, by measurement, to be an inch in depth, and estimated to average that quantity over the whole surface of the country within the limits named. The deposit of rain was, therefore, one hundred miles in length, twenty miles in width, and one inch in depth, which was equivalent to a body or stream of water one hundred miles long, one-half mile wide, and forty inches deep! It would be absurd to believe that the cloud brought this vast quantity of water with it from the Catoctin mountain. The vapors already existing in the air, were only forced up into the cloud, as it passed, replenishing it as fast as it poured down the condensed moisture in the form of rain. And the extensive snow and rain storms, commonly called settled rains, which cover hundreds of miles at once, do not bring the rain or snow with them, on the day of fall. The moisture has been brought previously, and is already in the air, the cloud here, as in the case just noticed, merely operating as the cause of drawing up the lower vapors, condensing them into cloud, and then into rain or snow.

3. We are now prepared to explain some geographical peculiarities in regard to rains. Within the tropics the winds

blow nearly from east to west. If the ranges of hills and mountains be nearly north and south, the winds gliding up the eastern flanks, will carry up the moisture, and the result will be that the eastern portions of the two great continents, where the mountain ridges are at right angles with the wind, will be well watered, whilst tropical Africa, having its great mountain range nearly parallel with the direction of the wind, is, to a very great extent, found to be a desert. In Egypt, Arabia, and part of Persia, it never rains, because there is no mountain ridge near, sufficiently long and high, or placed in the proper direction to prove an obstacle to the wind. If, in the case supposed, the mountains against which the winds blow be elevated, the moisture will be condensed before it reaches the top, and the opposite side must be destitute of rain. Such is, in fact, the case in tropical America. On the western side of the Andes and Cordilleras of Mexico, it does not rain. On the contrary, in Oregon and Washington Territories on the north, and in Chili on the south, where the winds blow from the Pacific Ocean towards the mountains, the moisture is nearly all condensed on the coast side of the mountains, whilst the countries lying immediately on the east are almost destitute of rain. A large portion of Australia is desert, like Sahara, because it has no hills or mountains to interrupt the course of the trade winds which blow over it. Only the southern and southeastern coasts, where there are low mountain ranges, are well watered. Mountains are, therefore, an indispensable feature in the surface of the earth, for the purpose of watering and making it habitable by man. Considering the earth as a place designed for the residence of the human race, we might, at first, suppose that it would have been far better if fertile and arable land had been made to take the place now occupied by the vast mountain ranges, and the extensive deserts, but we see how essential the former are in arresting the vapors as they fly past, and in preventing the latter from occupying the whole of what is now dry land. All parts of the natural world, the laws of the atmosphere, the ascending of vapors and their condensation into rain, and even the irregularities of the earth's surface, conspire to make this planet a convenient and comfortable dwelling place for man, during his temporary residence here. Well might the Psalmist say: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

ARTICLE II.

REMINISCENCES OF LUTHERAN CLERGYMEN.

XL.

FREDERICK HENRY QUITMAN, D. D.

"For we are strangers on earth before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding."

THE subject of the present sketch had the reputation of being one of the most learned and eloquent men in the ministry of the Lutheran Church of this country. For a long series of years—*primus inter pares*—he exercised an influence in the ecclesiastical body with which he was connected, rarely possessed, and his power was felt in every position in which he was placed. No one will question the propriety of giving this distinguished Divine a place in the annals of our American Lutheran Pulpit.

Frederick Henry Quitman was born August 7th, 1760, in Westphalia, in the Duchy of Cleves, on a small island in the Rhine. This island, having, at a subsequent period, been swept off by an extraordinary freshet, when asked in after life the name of the place of his nativity, he would playfully reply that he had no native place. His father, who held an important office under the Prussian government, that of Inspector of harbors, dykes and military roads, observing in his son, at an early period, an intellect of a high order, great avidity for knowledge and application to study, determined to furnish him with the best opportunities for mental culture. He was accordingly sent to the celebrated school at Halle, where his powers rapidly developed, and, in a short time, he was matriculated as a member of the University in the same city. He now devotes himself to the study of Theology, notwithstanding the opposition of his nearest relatives; and under the direction of Knapp, Noeselt, Niemeyer, Semler and other eminent Professors connected with that distinguished seat of learning, he soon rose to distinction as a scholar. His course of study being completed, he spent two years in the capacity of a private instructor in the family of the Prince of Waldeck. In this position he no doubt acquired the ease and gracefulness of manner, which rendered his so-

ciety so attractive, and secured for him so ready an access into the most polished circles.

Mr. Quitman now desired to enter upon the duties of the ministry, and as he had been, from his childhood, in the habitual use of the Low Dutch language, his attention was naturally directed to the city of Amsterdam, where he was received by the *Lutheran Consistorium* of the United Provinces as a candidate, subject to the direction of that body, and, in the meantime, drew an annual salary from its ample funds. A vacancy, however, soon occurring in the Lutheran Church on the island of Curacao, in the West Indies, which was ecclesiastically dependent on the church in Holland, he was ordained by the *Consistorium* as Pastor of the congregation in that island. In this situation he remained, useful, respected and happy, for the space of fourteen years, till the summer of 1795, when the political convulsions occasioned by the revolution of the negroes in the West Indies, induced him to leave Curacao, and convey his family to New York, with the intention of returning thence, after a short time, to Holland, where bright prospects awaited him, and a pension for life, as his portion, according to the custom of the country. But an overruling Providence frustrated his designs, and opened to him a far more extensive field of action in the United States. During his sojourn in the city of New York, he formed numerous acquaintances, from whom having ascertained the wants of the church, he concluded to change his plans and make his home permanently in this country. The same year, therefore, he accepted a call from the united congregations of Schoharie and Cobleskill, where he remained over two years; and in 1798 from those of Rhinebeck, Wurtemberg, Germantown and Livingston. In 1815 he relinquished the charge of the last two of these churches, and in 1824, that of the church at Wurtemberg, in consequence of the failure of his health. He now devoted his time exclusively to the congregation at Rhinebeck, where he had, from the commencement of his ministry in this charge, resided on the glebe attached to the church. Here he continued to labor for four years longer, notwithstanding the difficulties he encountered from increasing age and physical infirmities. So strongly was he attached to his people, that during the last summer of his active life, when walking became utterly impossible, he had himself conveyed in a kind of a sedan to his church, which was about three hundred yards from the parsonage, and preached sitting in the chancel. But in the autumn of 1828 he was compelled,

to the deep regret of his parishioners, to retire from all public labor. Growing weakness and disease now confined him altogether to his dwelling and chamber. His mind, too, lost its energy, and apathetic indifference brooded over him, from which he was only at times aroused. Under these circumstances, he looked with anxious longing to the grave, and was ready, with unshaken confidence in the goodness and mercy of God, through his Son, Jesus Christ, to resign his spirit into his hands. It pleased the Father of mercies to release him by the hand of death, from the sorrows and troubles of this transitory world, on the 26th of June, 1832, in the seventy-second year of his age. His remains were deposited in the cemetery attached to the Lutheran Church in Rhinebeck, in a locality designated by himself several years previous to his death. A plain, but appropriate marble slab marks the spot of his resting place. A proclamation was issued by the President of his Synod, directing the members to wear crape on the left arm for one month, in honorable regard for their departed father and friend.

Dr. Quitman was twice married. The first time, about the year 1789, to the daughter of the Secretary of State of the island of Curacoa. From this union there were seven children, four sons—William F. Quitman, M. D., Gen. John A. Quitman, Henry S. Quitman, who was engaged in agricultural pursuits, and Albert J. Quitman, first officer on board of a merchantman—and three daughters. The daughters are all still living, but of the sons, the only survivor is Hon. J. A. Quitman, for several years Governor of the State of Mississippi, and, at the present time, a representative in Congress from that State.* In 1806, Dr. Quitman was again married to Mrs. Mary M. Mayer, the mother of P. F. Mayer, D. D., of Philadelphia, Rev. F. G. Mayer, of Albany, and of Mary, the wife of Augustus Wackerhagen, D. D., of Clermont, New York. His widow survived him several years. She died in the year 1849.

The subject of this sketch, in his physical man, would anywhere have attracted attention. In stature he was upwards of six feet, with an unusually large and powerful frame, united with great strength and courage. His appearance

* General Quitman died at his residence, near Natchez, July 17th, 1858. We received from him a communication, dated Washington June 12th, containing some of the facts introduced into this narrative.

was imposing, and always commanded respect. His small grey eye was very expressive and penetrating, and exhibited great force of character and energy of will. When, a youth of nineteen years, he presented himself as a matriculant before the Faculty of the University of Halle, one of the Professors looking at him, cried out: *Quanta ossa! Quantum robur!* "Young man, your frame is built to last a hundred years!" Many illustrations could be given of the profound awe which his appearance and manner often awakened. Whilst living in Schoharie, travelling on a certain occasion during the winter season in a sleigh, over heavy snow drifts, to Albany, he was met by a man, also in a sleigh, coming from the opposite direction, who having been requested by Dr. Quitman's driver to turn somewhat aside and give him room to pass, insolently refused. Dr. Quitman, who sat ensconced in a corner of the sleigh, wrapped up in his cloak and fur cap, raised himself to his full height, and in his sonorous voice exclaimed: "Turn out and give us half the track!" The stranger quickly paid respect to the figure and the voice of the speaker, and yielded ample room for a passage.

In this frame of uncommon vigor, there was a mind of extraordinary power. Favored in early life with the best advantages for intellectual development, gifted with an astonishing memory, an acute judgment and untiring industry, he had accumulated vast treasures of general knowledge. His proficiency was very great, in many branches of erudition, not always cultivated by members of the clerical profession, and especially in Theological Science. As a preacher, he was generally acknowledged as able, mighty in the Scriptures, convincing, eloquent and pathetic. As a catechist, it is said that few in our country have equalled him. In addition to the laborious duties of a pastor, he assumed those of an instructor, both of sacred and of classical literature, and until within the last three years of his life, it was seldom that he was without students, in one or the other of these departments. He was honored with the degree of Doctor of Divinity from Harvard University, in 1814. The only works he ever published, are a large Evangelical Catechism, a Treatise on Magic, and a small volume of three sermons, delivered by him on the occasion of the third centennial Jubilee of the Reformation, celebrated throughout the Lutheran Church in 1817.

Dr. Quitman was a man of fine social qualities, and his dwelling was the constant abode of hospitality. His conversation, in addition to the information it conveyed, was always marked by a variety of topic and illustration, and abounded with pleasantry, good humor and repartee. He was always ready with a felicitous answer, no matter what was the topic introduced, or the question propounded. He was, on a certain occasion, sent by the *Ministerium* to a distant congregation, to adjust some difficulty, and to act as mediator between the pastor and people. After an examination of the subject, he soon discovered which party was more in fault, and he at once gave his decision as a man invested with authority. One of the members of the church, who had been rather free with his tongue during the investigation of the affair, feeling himself aggrieved by perhaps some sharp expression of the Doctor, said: "Well, what are ministers, then?" "Ministers," was the quick reply, "are grindstones on which coarse people are to be ground and polished!" The mission was successful, and the result proved most salutary. At another time, coming into one of his congregations to preach, he was told by the church officers that a certain man, whose name was *Finger*, living in the vicinity of the church, but not a member, had used offensive language in reference to him, and had endeavored to injure his usefulness. The Doctor received the information with apparent indifference, went into the church and preached. After the services were concluded, before leaving the pulpit, he addressed the audience thus: "I have been informed that a man of this vicinity (and the man was present,) has been engaged in spreading false reports respecting me, and has tried to injure my character among my people; but finding that the Devil has had a *Finger* in the pie, it is not worthy of further attention, for he is a liar and the father of lies!" The effect produced was such as he desired.

One of the most striking traits of Dr. Quitman's character was a frankness that abhorred all artifice and unworthy concealment. Although constitutionally of an ardent temper, and occasionally betrayed into vehemence, by collision with minds of similar ardor, he never cherished vindictive feelings, and readily forgave those who had offended him. He was free from a spirit of detraction or of envy, and gladly acknowledged and commended merit, whenever he discovered its existence. The fear of man or the fear of consequences,

never deterred him from any purpose formed under the honest convictions of truth and duty.

Sapiens, qui sibi imperiosus,
Quem neque pauperies, neque mors, neque vincula terrent.

He was distinguished for his generous, noble, disinterested feelings. Liberal almost to a fault, he placed no value on money, and considered the love of it a great evil, the greatest snare the tempter could spread for man. He frequently warned his flock against the evil of cherishing avaricious affections. It was his greatest delight to perform an act of kindness, and this was often done at the sacrifice of his own personal comfort and convenience. As an illustration of this trait of character, the following is one of many instances that could be given: A neighbor called one day and said that he was very much embarrassed, and needed a certain sum of money to fulfil an engagement he was bound to meet. The Doctor having the required amount, cheerfully consented to loan it for an indefinite period. When the neighbor subsequently possessed the ability to pay the money, he proposed to reckon the interest due on the loan. "Oh never mind," said the Doctor, "it is not worth the trouble!" and the matter was dropped. He had a cheerful, contented, happy disposition. Although he had been subject to many annoyances and privations, incident to a narrow income, he never complained, but constantly sang with true devotion, his favorite hymn, *Allmächtigengüte*, "which seemed," says one who knew him well, "to embody all the sentiments and feelings of his own heart."

Dr. Quitman possessed great force of character, which was especially seen in the wonderful energy he displayed. Prompt to resolve, and prompt to execute, he accomplished a vast amount of labor. Long before missionary efforts were employed by our communion in the State of New York, he was accustomed to make an annual visit to destitute settlements and new congregations, dispensing the word of salvation and administering the ordinances of the Gospel through a circuit of several hundred miles. Unwilling that our members should be left without the bread of life, or as an alternative be gathered into other folds, he visited them, for a series of years, giving them week-day services, until regular provision could be made for them. In this way their interest in the church was kept up, although he was subjected to the labor of travelling great distances, and over the roughest roads. The in-

fluence which he exercised upon others was extraordinary. He acquired an ascendancy more or less, over the minds of all with whom he stood in any way connected. In some cases it was no doubt owing to his commanding appearance, which was calculated to produce respect, but in most instances his influence was founded on personal attachment, greatly strengthened by the confidence reposed in his judgment and ability. After the decease of the venerable Dr. Kunze, in 1807, he was raised to the Presidency of the Lutheran Ministerium of the State of New York; to which, from one term of office to another, he was unanimously re-elected, until in 1825, he declined the appointment, from inability to travel, when the title of *Senior of the Ministerium* was conferred upon him by that body. Whilst he presided over Synod, he was indefatigable in the performance of his official duties. There was hardly a congregation within the limits of the State which he had not visited, scarcely a Lutheran Church within that period, which he had not dedicated, and scarcely a member of the *Ministerium* whom he had not examined, licensed and ordained. He also continued at the head of the Board of Trustees of Hartwick Seminary, through the partiality of his colleagues, as long as the condition of his health permitted him to attend their regular meetings.

Dr. Quitman was regarded by many of his clerical brethren, from whom he differed, as being *too liberal* in some of his Theological views. The written testimony, however, of one who for years was intimately associated with him, is that "whilst liberal in his principles, and most heartily opposed to schemes that appeared to favor the imposition of a yoke upon the brethren, he was equally averse to controversy and all tendencies to lawlessness and confusion. His grand aim in the pulpit was the inculcation of the plain, but practical and mighty truths and lessons of the religion of a crucified and exalted Redeemer." He did not look with much favor upon ecclesiastical creeds. In reference to all human authorities, his motto was:

Nullius addictus jurare in verba magistri.

The last years of Dr. Quitman's life furnish another sad proof that talents, attainments, and even a strong physical constitution, must yield to the encroachments of time, and the ravages of disease. It was painful to all who saw him, to perceive that his powerful mind, which had exercised so wide an influence, was verging back towards the infirmity of

childhood. A striking instance is here presented, in the language of an obituary, published at the time of his death, "calculated to inspire habitual humility and prayerful dependence on God, of the feebleness and the imbecility to which, in his inscrutable wisdom, many of the most richly endowed among his children, are suffered to be cast down." It becomes us, his dependent creatures, cordially to submit to all the dispensations of his Providence, and humbly, under every circumstance, to exclaim: "It is the Lord: let him do what seemeth to him good." We must ascribe every occurrence of life to the sovereign pleasure of that Almighty Being who works according to the counsel of his most wise and righteous will, "whose judgments are unsearchable, and whose ways are past finding out," but who has also said, "what I do, thou knowest not now, but thou shalt know hereafter!"

XLI.

PHILIP FREDERICK MAYER, D. D.

"Your fathers, where are they? and the prophets, do they live forever?"

It seems peculiarly appropriate, that the subject of our present sketch, who has so recently passed away, full of years and of honor, should occupy a space in our series of departed worthies. A ripe scholar and an able Divine, for more than half a century pastor of the same congregation, identified with almost every institution of permanent interest in the city of his adoption, endeared to the whole community by the purity of his character, and his sincere and consistent piety, his memory is enshrined in the affections of many a heart. His virtues are faithfully revered, his example sincerely cherished; his death was honored, and his influence will long continue to be felt. Our earliest associations, hallowed by many precious memories, are connected with this venerable man. We remember with interest and satisfaction, the pleasure and instruction derived from our intercourse with him, and whilst we record our humble tribute to his great excellencies, we feel that we are performing a mournful yet grateful duty.

Philip F. Mayer was born on the 1st of April, 1781, in the city of New York, where he continued to reside till he reached his twenty-first year. He was of Lutheran and worthy

parentage, the son of George Frederick Mayer, who immigrated to this country from Swabia, Germany, and of Mary Magdalene Kamerdiener, a native of New York, whose father, at an early period, came into the possession of extensive tracts of land on the Mohawk River, but from which being driven by the Indians during the troublous times in the French war, he resumed his residence in the city of New York. Philip was a very delicate child. His constitution seemed so frail, that his parents often feared they would never be able to raise him, but he gradually improved, and grew up to vigorous manhood, so that he was enabled to endure all the exertion and labor of the most active, as well as the most studious life, with comparative health and perfect ease. Being in early life deprived of his father, he was left to the immediate care of his widowed mother, who was most faithful to her maternal obligations. She was a consistent, humble and devoted Christian, and was remarkable for the gentleness of her character, and the decided influence she exerted upon her family and associates. To her instructions and the power of her example, the son's early piety and subsequent usefulness, in the Providence of God, are greatly to be ascribed. This mother, to whom he owed so much, he never forgot. He loved to speak of her earnest and zealous efforts, and the pious care she exercised over his youthful years. "It was my happiness," he says, in the discourse delivered on the fiftieth anniversary of his ministry in Philadelphia, "to enjoy the advantages of a religious education, in the watchful tenderness, untiring diligence, fervent prayers and excellent example of a mother faithful unto death." From childhood he seems to have been the subject of religious impressions, which were never effaced from his mind, and his youth was marked by a freedom from all immoral tendencies. Early imbued with devotional feelings, his heart was brought under the influence of the great truths of the Gospel, and these truths became the controlling principle of his conduct.

The subject of our narrative spent his early years at a German School, attached to the German Lutheran Church in the city of New York, in which not a word of English was spoken. Here he continued until he was eleven years of age, when he was transferred to a good English school, with which he remained connected for eighteen months. He was then placed at a Grammar school under the care of a Mr. Campbell, by whom he was fitted for College. It was at this peri-

ed, that he exhibited great precocity of intellect, a thirst for knowledge, and a strong relish for study, and laid the foundation of those habits of mental discipline, for which, in after life, he was so much distinguished. About this time his life was mercifully preserved by a kind Providence, "in whose hand is the soul of every living thing, and the breath of all mankind." He was skating one cold winter day, on a deep water, called the *Collect*, then far out of the city of New York, but at present filled up and embraced within the very heart of the metropolis, when he broke through the ice, and would inevitably have drowned, if some boys, who were with him, had not quickly come to his assistance, and rescued him from the imminent danger to which he was exposed. In the year 1795, Washington being still President of the United States, the youthful student entered the Freshman class of Columbia College, then under the administration of W. S. Johnson, LL. D., and was graduated in 1799. He passed through the entire course with marked distinction, sustaining a high rank as a scholar, and taking the first honors of his class. During his Collegiate, as well as Theological course, he raised the means to sustain himself by teaching. The afternoon was uninterruptedly devoted to this work. As his College recitations occurred consecutively in the morning, there was no conflict, and his habits being industrious and systematic, he could, without difficulty, maintain his position in class. He was thus also able to relieve his widowed mother of a part of her burden, and to form that character of self-reliance, which he found so valuable to him in the future. It was then he acquired the habit of early rising, and of morning study, which continued with him till the latest period of life, and to the influence of which he often attributed, in a great degree, his protracted good health, his active habits and power of endurance.

On the completion of his Collegiate course, having for a long time cherished the purpose of devoting himself to the Gospel ministry, he at once commenced his Theological studies under the direction of Rev. Dr. Kunze, at the time Pastor of the Lutheran Church in the city of New York, regarded by all competent to judge, as one of the most profound men of the day, and, according to the testimony of the subject of our memoir, "more thoroughly qualified than any one he ever knew, by extensive erudition and unwearied industry, for conducting the researches of students in Divinity." The young pupil, only eighteen years of age, soon won the affec-

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tions and secured the unlimited confidence of his preceptor, who, from the beginning, entertained the most sanguine expectations as to his future success. On the occasion of his first sermon, delivered while he was yet a student, on Trinity Sabbath, in 1801, he presented him with a copy of Cruden's Concordance, accompanied with a highly complimentary Latin inscription, expressive of his satisfaction with the performance.* Mr. Mayer's earliest efforts in the pulpit were favorably received, and afforded promise of a successful ministry. In so high estimation were they held in his native city, that Dr. Kunze was very desirous that he should be associated with him in the pastoral work, and preach exclusively in the English language, but he declined the proposal. He was opposed to the system of having two pastors for the same church, and this feeling continued with him till the last. He had, in many instances, seen the unhappy effects of such an arrangement, and when his own congregation, with the view of relieving him of some of his duties, in the latter part of his life, proposed to give him an assistant, he peremptorily refused, although he appreciated the kindness which prompted the suggestion.

Mr. Mayer spent three years in the prosecution of his Theological course, but before entering upon a pastoral charge, he took a trip for the benefit of his health, which had suffered in consequence of the unremitting application with which he had devoted himself to his studies. He passed through several of the States, and visited Philadelphia, Baltimore, Winchester, and other prominent points of interest. At Washington, which had recently been constituted the seat of the general government, he paid his respects to Thomas Jefferson, the President of the United States. He was everywhere cordially received, was treated with marked attention, and made a most favorable impression. He formed, during the journey, many pleasant acquaintances, which ripened into permanent friendship, and proved to him a source of future enjoyment and advantage. On his return to his native State he was received as a member of the *Evangelical Lutheran Min-*

* "Oh! Spem non frustratam, Philippo F. Mayo, carissimo Discipulo, de primo publico, in templo habito, Sermone facto lingua Germanica ipso Trinitatis Festo anno MDCCCL. congratulatur, inque rei memoriam hoc Studiorum sacrorum aureum sane adminiculum, Crudeni Concordantiam ei offert.

JOHANNES CHRISTOPHORUS KUNZE,"

isterium of the State of New York, September 1st, 1802, being the first licentiate of that venerable body. The following year, having in the meantime accepted a pastoral call, he was ordained in the old St. Peter's Church at Rhinebeck. Just fifty years afterwards, on the same day of the year, in the same church, he delivered before the same *Ministerium*, a discourse which was part of the services connected with the ordination of one or more licentiates. He was himself, however, not aware of the coincidence, until after he entered the pulpit, when the circumstance deeply affected him.—Among those present he recognized only a few who had occupied the same seats on the occasion of his own ordination.

He entered upon his first ministerial charge, as Pastor of the Lutheran Church at Lunenburg (now Athens), Greene Co., N. Y., during the year 1803, "a post," he tells us, "of some labor and usefulness." The congregation was composed of persons of very different views and interests, but he succeeded in reconciling difficulties, in producing harmony of feeling among the members, and in securing the affections of the whole community. He always supposed that the circumstances under which he was placed in his first charge, had an important influence in moulding his ministerial character. The experience he here gained, and the plans he adopted, he found valuable in his future career.

During his residence at Athens, on the 24th of May, 1804, Mr. Mayer was united in marriage to Lucy W., daughter of Daniel Rodman, of New York, and grand-daughter of Dudley Woodbridge, of Stonington. From this union there were eight children, six of whom, with their mother, are still living. The eldest son, Frederick, a young man of great promise, who had just been admitted to the bar, died in 1836. The surviving son, Edward R. Mayer, M. D., is engaged in the practice of medicine at Wilkesbarre, Pa. One of the daughters married the late R. M. Bird, M. D., Professor in the Medical Department of Pennsylvania College, and another S. H. Higgins, D. D., Pastor of a Presbyterian Church in Columbus, Ga. Whilst Mr. Mayer was settled as Pastor in New York, his widowed mother became the wife of the Rev. Dr. Quitman. The son's love, however, suffered no change. He continued to regard her with undiminished affection and the most filial piety, and until her death in 1849, although separated from her upwards of two hundred miles, he was in the habit of making her a periodical visit once a year, and of spending several days in her society.

Circumstances of a peculiar character induced the subject of our sketch to relinquish his labors, so auspiciously commenced at Athens. In Philadelphia there had been, for a long time, a strong disposition manifested on the part of some of the members of Zion's and St. Michael's Churches, to have the English language introduced into the services of the sanctuary. They felt that unless religious instruction were furnished in the prevalent language of the country, their offspring would lose all interest in attending the exercises of public worship, or would necessarily abandon the communion of their fathers. They saw how impolitic it was to continue a system which was depriving the church, every year, of some of its most valuable material, retarding its progress, and which, if persevered in, would necessarily occasion a total ruin. Again and again they petitioned the authorities of the church for a change, but without success. As early as the year 1800, vigorous efforts were commenced for the accomplishment of the desired object, but every successive election of church officers indicated strong opposition to the measure, and a determined purpose on the part of the majority, to resist what they regarded as an innovation, and a gross infringement of their rights. The contest continued, and the difficulties increased. The friends of English preaching were not to be deterred from their favorite design, and in the latter part of the year 1805, matters assumed a more decided shape. As there was no prospect of the opposition yielding to their demands, and the necessity of making provision for the religious instruction of their children, seemed imperative, they at last resolved peaceably to secede from the German Churches, and to organize themselves into a distinct and independent congregation, still to adhere to the faith in which they had been reared, and only to require that the principles of their faith be expounded in a language intelligible to their families. This was the first exclusively English Lutheran congregation formed in this country.—Through the "friendly and unsolicited interposition of Dr. Kunze," accompanied with the most flattering recommendations, the subject of our sketch was brought to the notice of the congregation, and preached on trial for three successive Sabbaths, during the months of June and July, 1806. He was heard with acceptance and enthusiasm, and an impulse was at once given to the new enterprise. Having received a unanimous call to this new field of labor, he felt it his duty to accept it, "since I am fully persuaded," he writes in his

letter to the committee, "that there exists an absolute necessity of introducing the prevailing language of this country into our churches." His congregation at Athens* gave up their claim to him with sincere regret, and the *New York Ministerium*, of which he was, at the time, Treasurer, adopted a minute, expressive of their gratitude to him for his faithful services, and their strong confidence in him as a Christian and a religious teacher.

Mr. Mayer entered upon his pastoral duties in Philadelphia, in the autumn of 1806. When on his way to the scene of his labors, so deep an interest was manifested in his arrival, and so great the desire to welcome him to his new home, that the stage-coach, while yet in the Northern Liberties, was stopped three times by individuals, for the purpose of ascertaining whether he was in the coach. His introductory sermon was preached on the first Sabbath of October, from the words: "If any man have not the spirit of Christ, he is none of his," in the old Academy building on Fourth, below Arch street, in which the congregation worshipped until the erection of their present edifice, on Race street. The crowd on the occasion was unprecedented, blocking up the doors and windows of the house, and extending along the pavement, as far as Arch street. The new incumbent continued to attract large audiences, and to produce quite a sensation in the community. For some time after the spacious church was built, every seat was occupied, and the people sat upon the stairs, and stood thick in the aisles. There are aged persons still living, eminent in the different professions, and of all denominations, who were in the habit of attending the services for years, and who say that he was, perhaps, the most popular preacher of that day, and that he succeeded in drawing persons to hear him from all the churches in the city. His own people rejoiced that, in the Providence of God, a man so eminently qualified for the work, had been sent to minister to them in holy things, whilst the whole Christian public hailed his advent to the city as a most valuable acquisition, and an important auxiliary to the interests of religion. His new position was, however, encompassed with great difficulties. The enterprise was not only a novelty in the Lutheran Church, but it was regarded by many with unfriendly feelings, and encountered the most furious opposition. Our German ministers in Philadelphia not only expressed no sympathy, and gave the English Pastor no encouragement, but kept him at a distance, and refused all in-

tercourse with one whom they regarded as hostile to the German interests, and inimical to the time-honored language of his fathers. Dr. Mayer meekly submitted to the inconveniences he experienced. He manifested no unkind or vindictive spirit towards those who often treated him with rudeness on account of his connexion with the English enterprise. Although his visits were never returned, we have heard him say that he called again and again upon the brethren who officiated in the German churches, for the purpose of conciliating their favor, and of showing that he cherished no sentiments of personal hostility. He could readily appreciate the strong attachment they evinced to their vernacular tongue, and freely make allowance for their prejudices. He could, at the same time, however, see the propriety of the measure, and from a sense of duty zealously advocated it. He earnestly labored to promote, by all means in his power, the cause in which he was enlisted, and we have reason to feel grateful to him, for the distinguished part he bore in the efforts made at that day, to divest our church of its exclusively German character, and to produce a change in public sentiment. His course in connexion with this matter, marks the unbending integrity and fearless independence of his character, for it required ardent zeal and persevering effort, to prosecute the subject against the various influences brought to bear upon it. That the enterprise in which he had engaged was really necessary, may be plainly inferred from the fact that, in a memorial presented to the Synod of Pennsylvania, in the year 1807, the following statement is made:—"On Thursday preceding last Good Friday, he (Mr. Mayer) confirmed one hundred and thirty-nine persons, who, together with six others, baptized by him a few days before, were admitted to the Lord's Supper on the anniversary of his death." The petition proceeds further to state that, on "every Sunday afternoon, after the conclusion of Divine service, between two and three hundred children, at least, attend catechization, and with pleasure and zeal come forward to be instructed in the principles of our holy religion. For their use we had one thousand copies of Dr. Luther's Catechism printed: the demand for which has been so great, that in a few days the whole edition was circulated, and another has been put to the press." At the beginning of this document, the memorialists state that they are "the representatives of three thousand souls, belonging to said congregation, which will appear by the original list of subscribers, two-thirds of whom do not

understand the German language sufficiently to derive any benefit from a sermon delivered in that language."

Dr. Mayer devoted himself with conscientious fidelity and untiring zeal, to the discharge of his arduous duties. The numerous and various obligations which devolved upon him, were performed with an alacrity and an ability not always exhibited. He fully sustained himself in his new field of labor, and was found adequate to every circumstance in which he was placed. He soon won all hearts, and acquired a distinction unusual for one so young in the ministry. He was unwearied in his efforts to promote the good of his own flock, as well as faithful and constant in his aims to advance the welfare of his fellow-men in general. On account of the important services he rendered as a citizen, he deserves to be regarded as a public benefactor. His usefulness was acknowledged by the whole community. He never withheld his countenance or influence from any object which met his deliberative and cordial approval. He was interested in education, and every scheme designed to ameliorate the condition of mankind, advance the progress of the race in knowledge and religion, and diffuse human happiness. He was, in 1808, associated with Bishop White, Dr. Green, Dr. Rush and others, in the formation of the Pennsylvania Bible Society, the first institution of the kind organized in the United States, of which he continued to be a most active and efficient manager, and was, at the time of his death, its presiding officer. Succeeding the venerable Ashbel Green, who himself succeeded Bishop White, he occupied the honorable position until his death, "setting us all," says the last annual report, "an example of fidelity to its interests, and of a meek and lowly Christian deportment." He was the oldest member of the Board of Trustees of the University of Pennsylvania. He took a deep interest in all the operations of the Institution, and the promptness with which he attended the meetings of the Board and the examinations of the students, was proverbial. In the year 1817, when public attention was earnestly directed to a general system of public education, he firmly and actively sustained the movement. He accepted the office of a Director, and faithfully discharged its onerous duties. About the same time, the condition of the Deaf and Dumb awakened the sympathy and interest of the citizens of Philadelphia. Dr. Mayer was among the first to respond to the benevolent appeals on their behalf, and to engage in efforts for their improvement, and so great was the confidence reposed in him

by those associated with him in this work of mercy, that he was elected President of the Board of Managers, and retained the situation until his death. His services in connexion with the "Philadelphia Dispensary," for the relief of the sick, of which he was also the presiding officer, were likewise appreciated and highly valued. He was an active member and officer of the German Society, and Chairman of the Library Committee; to his judgment the selection of all the English books was confided, and it is needless to say that, in the performance of the task, he exercised great skill and judgment. He was the steadfast, active friend of suffering humanity, and could sincerely adopt the sentiment—

Homo sum et humani a me nil alienum puto.

Liberal and enlarged in his views, he was, at one time or other identified, either as a Director or Patron, with every philanthropic enterprise of a catholic spirit, which originated in the city of Philadelphia, and his connexion with these various bodies was not a mere formality. Whatever negligence or indifference the example of his associates furnished, he was always at his post, unless absolutely prevented from attendance. Ever vigilant, zealous and anxious, whether as a Manager, member of a Committee, or President of an Association, he never evaded or slighted any duty. "With his armor girded on," as was more than once remarked, "he was ready to stand in the front rank, and bear his share in the danger of any warfare waged against ignorance and vice." He maintained his habits of activity, and continued the performance of all his duties, almost until the last, preaching twice every Lord's Day, and regularly visiting the Sabbath School of his church. During the last year or two only of his life, did his health and strength seem to decline. He then gradually became more and more susceptible of fatigue, and began to find physical exercise, in which he had formerly delighted, irksome, although his intellect was unimpaired, and apparently as vigorous as ever, his sermons, extemporaneous addresses, and public prayers affording no evidence of the failure or decay of any of his mental faculties. During the last winter he took a severe cold, which seemed completely to prostrate his system, and to resist all recuperative power.—He preached his last sermon on the last Sabbath of February, on the occasion of the annual collection for the Bible Society, an institution which possessed so large a share of his affections. Although suffering from painful indisposition

at the time, he went through the entire services with his accustomed vigor. His indisposition, in the beginning, excited no serious apprehensions, and he himself expected speedily to resume his public duties, but it soon became evident to him, that his days were numbered, and he calmly made the announcement to his family, even before his physician had abandoned all hope of his recovery. His disease was found to be the enlargement of the liver, and his sufferings, at times, were most intense. Although he bore them without a murmur, and was perfectly submissive to the will of God, yet he frequently and fervently prayed to be released from the frail tenement of his earthly tabernacle. He was cheerful and happy in the prospect of death, full of humble trust and filial faith. He repeatedly expressed his hope of a joyful resurrection, founded solely on the merits and sufferings of his blessed Lord and Master, and not on any deeds which he had performed. The hand of death was at length placed upon him, and he passed peacefully away, on the morning of the 16th of April, 1858, in the seventy-eighth year of his age. The silver cord "was gently loosed," and the spirit returned to God who gave it.

"He died as sets the morning star, which goes
Not down behind the darkened West, nor hides
Obscured, amidst the tempests of the sky,
But melts away into the light of Heaven."

He died, too, as he loved to live—in the bosom of his own family, amid the affectionate sympathies of his people, and the cherished scenes of his long and faithful labors. For more than half a century he had ministered at the altar of the same church, and when at last the summons came, he was at the post of duty, disabled, yet giving directions and breathing out fervent prayers to Heaven for the flock committed to his care. Thus, his life and his work were simultaneously laid down, and he went up from the labors and toils of earth, to the recompense and the "rest that remaineth for the people of God."

The funeral obsequies of this honored father in *Israel*, occurred on the Monday succeeding his death. Devotional exercises, conducted by Rev. Dr. Strobel, were held at the family residence, at which a large number of persons were present, including the family, the officers of the church and of the Pennsylvania Bible Society, clergymen and others.—At the conclusion of the services, a procession was formed,

and the corpse was conveyed to the church which had been, for so long a time, the scene of his ministerial labors. By this time the large church, with the exception of the reserved seats, was filled to its utmost capacity with the congregation and others, who had assembled to testify their regard and affection for one who had been so highly esteemed in life. The coffin, which was covered with black cloth and bound with silver plate, having upon its lid a solid silver plate with a simple inscription, was borne into the aisle and placed before the chancel, while a solemn requiem was given from the organ. Within the chancel railing were seated the Philadelphia clergymen, and the Rev. Dr. Pohlman, the President of the *New York Ministerium*, who delivered a touching address appropriate to the occasion. After the exercises in the church were concluded, the entire congregation passed out, by way of the chancel, the coffin having been first opened, that all might once again look upon the lifeless remains of him they loved so well, who lay there, sleeping his last slumber, with traces of a pleasing smile still lingering upon his venerable features. There was nothing in his calm appearance to inspire terror, nothing to awaken sad grief. As friends gazed upon his countenance, they were consoled with the reflection that he had attained a mature old age, had fought the good fight, kept the faith, and his mission being finished and his work done, had exchanged the sorrows of earth for the joys of heaven. About an hour was consumed in this part of the service, after which the remains were taken to *Laurel Hill Cemetery* for interment, in a lot belonging to the church. The congregation, with the consent of the family, assumed the control of the funeral, which was conducted in a manner worthy the occasion. The church was also shrouded in the emblems of mourning, exhibiting evidence of the deep grief with which an affectionate flock mourned their faithful shepherd, devoted children their beloved parent.

This was "the last of earth" with one who had occupied so prominent a position, whose ministry extended over so large a space of time! His birth coeval with that of the government itself, living during a period the most remarkable in the world's history, entering upon active life when our country was yet in its infancy, and witnessing its rapid development and growth; for upwards of fifty years the Bishop of the same church, at the time of his death the oldest pastor in the city of Philadelphia, and the oldest acting minister of our

denomination in America, his death was no common event ! His life, in many respects, affords no parallel in the annals of ecclesiastical history in this country. He formed a connecting link between the past and the present, and might well be revered as a Patriarch by the rising generation. When he entered the Pastoral office, our clerical register did not embrace forty names. All who are now in the ministry of our church, commenced their labors after his introduction into the sacred office. As he approached the threshold of the grave, how natural was it to look back with amazement, and set up a pillar in remembrance of the Divine goodness ! In the discourse which he preached, commemorative of his fiftieth anniversary as Pastor of St. John's Church, in adverting to the advances made in our ecclesiastical communion, he thus speaks : "When I commenced my ministry, but eight Pastors were included in the body by which I was ordained ; it now counts more than fifty, independently of three other Synods of the same name in the State of New York. At the day referred to, the only other known association of our churches existed in Pennsylvania, Maryland and Virginia, much more comprehensive, of course, than the one just noticed, yet comparatively small : at this time, so necessary and frequent have been its subdivisions, that these reach almost the remotest borders of the land. Our catalogue embraces a thousand clergymen, and a far greater aggregate of congregations. A general, but purely advisory Synod, unites the most of these fraternities. Academies, Colleges, Theological Schools have been reared, and foreign and domestic missions instituted ; and we have reason to rejoice that our Zion is lengthening her cords and strengthening her stakes." True is it, that "a little one has become a thousand, and a small one a strong nation."

Dr. Mayer must have been no ordinary man, or he could never have so successfully sustained himself for so long a period among the same people, and enjoyed, in so eminent a degree, the regard and confidence of the whole community. In attempting an analysis of his character, we would place as prominent, his sincere and unobtrusive piety, which seemed deeply seated in the heart, and was constantly exhibited in a pure and exemplary life. It was of an intelligent, uniform, consistent character, controlled by principle, rather than impulse, "a sermon," as one of the secular sheets observed at the time of his death, "full of the best and wisest precepts, a living commentary on the truths which he pre-

sented from the sacred desk." No one ever questioned his sincerity and uprightness. He possessed a sterling, unbending integrity, which would not suffer him, under any circumstances, to relax from his convictions of duty. He was eminently conscientious, honest in all his purposes, with no concealed ends or hidden plans to produce future results. Sincere, frank and open-hearted, he never advocated policy, he scorned a mean action. He had an utter abhorrence of every thing like petty intrigue, cunning or double-dealing. He carried this feeling so far, that when he noticed it in others, he treated it in the way it deserved—

"His gentle eye

Grew stern and darted a severe rebuke."

The lover of truth and justice, he hated iniquity in every form, and yet with his characteristic moderation of temper, love of mercy and child-like tenderness, he was lenient towards the erring and unfortunate. We have rarely met an individual, whose private character seemed more beautiful, in whose heart dwelt so many virtues. High-toned in his feelings, and honorable in his actions, he was a model man in all the relations of life, a beautiful illustration of the finished Christian gentleman. In him, goodness, courtesy and dignity were happily blended. With a spirit eminently genial and friendly, with bland and graceful manners, his presence was an element of pleasure in every circle. Ever gentle and kind, thoughtful of the interests of others, always ready with a cordial greeting and a smile of welcome, he was the delight of all whose privilege it was to enjoy his friendship. Intercourse with him awakened admiration and love. His colloquial powers were of a high order, much beyond the ordinary mark. Fluent, clear and instructive with his varied knowledge of men and of books, he was a very attractive companion, and was always listened to with earnest attention. Accessible, affable and communicative, from his gifted and highly furnished mind, profit as well as enjoyment was necessarily derived. He had a remarkable degree of vivacity.— There was in his conversation a constant vein of good humor and pleasantry, but it was regulated by uniform kindness, and never degenerated into unseemly mirth or bitter sarcasm. He did not forget his dignity as a Christian minister. No matter where you came in contact with him, you felt that he was pervaded with a consciousness of his high and lofty vocation. He was also distinguished for great modesty. This

was regarded by many of his intimate friends as the most striking trait of his character, and it was the more remarkable, considering his abilities, influence and position in society. Although so extensively known, and so highly honored, he never took a step to put himself forward or attract notice. Whatever place or preferment he occupied, it was not his own seeking, but that of those who gave him the position. *Gloria virtutem, tamquam umbra, sequitur.* He seemed very averse to publicity, and avoided the praises of men. He disliked exceedingly to have public attention directed to his public efforts. He would not allow any of his discourses to be printed, notwithstanding the most urgent importunities of his most valued friends. The only exception to this rule was the publication of the sermon delivered by him on the occasion which celebrated his fiftieth anniversary as Pastor in Philadelphia. Although he did, at first, decline this request, the circumstances under which the discourse was prepared, induced him to yield his own judgment to the wishes of his friends, yet he subsequently regretted that he had consented. So much was he disposed to undervalue his own abilities and efforts, as to excite the surprise of those who knew him best, and produce the impression that he was almost morbid on this subject. But his humility was even more marked than his modesty. A deeply seated, earnest, ever present faith in his God and Savior, with the other Christian virtues of hope, love and charity, cheered him through life, constantly influenced all his thoughts and actions, and enabled him to look forward joyfully and confidently to the time when his spirit would be released from the fetters which bound it to earth.

United with this low estimate of his own powers, was great firmness of purpose, qualities not always associated in the same individual. There was in his composition a remarkable energy of will, which exerted no little influence upon his life. He was bold and independent in the discharge of duty. With all the caution he possessed, nothing could have seduced him from what he honestly conceived to be the path of rectitude, a straight forward course of action. He was never deterred by persuasion or menace, from the expression of any views he considered just and proper. Once satisfied that his opinions were right and his obligations clear, he was most fearless, and inflexibly maintained his position, regardless of the praise or censure of his fellow-men. He was never charged with a time-serving spirit. He did not inquire whether

his sentiments were popular, but simply, were they true; and when his convictions answered the question in the affirmative, he adhered to them, in his actions, with indomitable resolution, and never for one moment wavered. Popular clamor did not disturb his equanimity; popular applause did not tempt him to swerve from his fixed principles. He often reminded us of the man described by Horace,

Justum ac tenacem propositi virum—

at whose feet the world has ever been disposed to bow with respect and admiration.

No minister of the Gospel, perhaps, ever less permitted the public to interfere with his private affairs, or dictate to him in regard to his appropriate prerogatives. If any one attempted it once, he was not disposed to presume in that direction the second time. Soon after his pastoral connexion with the church in Philadelphia, the Council of the church passed a resolution, that he be requested to preach from a given text on the approaching 4th of July. To this there came a calm but positive refusal, with the intimation that, as he never interfered with the proper functions of the Board, so they could not with his. He often thought that this first and only difficulty, if such it could be called, prevented future misunderstanding and subsequent trouble. He was most careful not to infringe upon the rights of others; he would not permit any encroachment upon his own. He was free and independent in his own judgment; he was ever ready to grant the same privilege to others.

Dr. Mayer's greatness was also seen in his readiness to acknowledge an error, or a wrong impression. When convinced that he was mistaken in his views, he was always willing to retract them. He never clung to an opinion, because he had publicly committed himself in its favor. If, with additional light, he was led to change his sentiments upon any subject, he would unhesitatingly and frankly say so. An instance of this was afforded in the relations which he sustained to the General Synod. Although one of its founders, he, with his Synod, after the first meeting, withdrew all connexion with it, because they feared that it might assume arbitrary power, or wield an influence similar to that exercised by the General Assembly of the Presbyterian Church. Some years afterwards he was induced to change his ground, and to urge a re-union of his Synod with the General Synod. In doing so, he publicly stated on the floor of Synod, that experience had

taught him that there was such a thing as looking at a subject too long from one point of view, and that in looking at the evils, he had overlooked the advantages resulting from such an organization.

Another admirable trait in Dr. Mayer's character, was his punctuality. He was scrupulously exact in fulfilling every known obligation. As a parent or neighbor, citizen or pastor, he never neglected or postponed a duty which any of these relations imposed. Punctuality in meeting an appointment, was to him a cardinal virtue, and such were his feelings on this subject, that men associated with him, soon found it necessary carefully to practice the same virtue, so far as business with him was concerned. We remember on a certain occasion, being present at a funeral at which he officiated, and when the appointed hour arrived, observing no preparations making for the departure of the procession, he approached the person having charge of the arrangements, and said: "The clock has struck—the coffin must be closed!" Conditions of the weather or personal considerations, which kept others from the sanctuary, were no obstacles to him. When possible, he was there, and in the pulpit, a few minutes before the stated time. He commenced the services at the very moment agreed upon, whether the members of the congregation were generally present or not; and they were concluded, with scarcely an exception, at a uniform hour, which was never extended. He was in the habit of doing his own work, seldom calling on a brother in the ministry to render him assistance. When other and younger members of the profession were fleeing from the city, to the sea-shore or the mountain, for recreation or relief from onerous duties, he was invariably at his post. "The poor, and persons in moderate circumstances," he would often say, "cannot leave the city, and it is due to them that the services of God's house should not be interrupted." The only occasion of relaxation and voluntary absence from his charge, was once a year, when it was his practice to make a brief visit to his native State. He scarcely ever extended the time beyond ten days, and included in it only one Sabbath. Even this short period of respite from his labors, he would never have been induced to give himself, except for the opportunity it offered him to attend the meeting of the Synod to which he belonged, and to visit his aged mother, for whom, as we have seen, he cherished until the last, the warmest affection. His Board of officers often urged him to take a vacation of several weeks during

the hot weather, but without effect, and it was only the last summer of his life, that he consented, for the first time, during a few weeks, to omit the second service on the Lord's Day. In him the Apostolic injunction, "Diligent in business, fervent in spirit, serving the Lord," was most happily exemplified.

The Doctor was exceedingly neat in his person and particular in his habits, whilst there was the absence of everything finical or unnecessarily punctilious. In his own household, he was all that might be expected from one, whose heart was so replete with warm and tender affection, and so fully alive to benevolent impulses.

"His eye was meek and gentle, and a smile"
Played on his lips; and in his speech was heard
Paternal sweetness, dignity and love.
The occupation dearest to his heart
Was to encourage goodness."

He loved the endearments of home, and the peaceful enjoyments of his own fireside. He was devoted to his own family, and sought in every way to promote their comfort and happiness. Services, which by some might have been regarded as unclerical and undignified, he regularly, and with great cheerfulness, rendered. Although his residence was some distance from the great central market of the city, yet, till the last, he was seen, basket in hand, at the earliest hour in the day, attending to this humble, but very necessary duty. He was never disposed to consult his own comfort or interest, and to indulge in ease and luxury. He was always willing to practice self-denial, and to make personal sacrifices, if he could thereby contribute to the enjoyment and happiness of others. He was careful to a fault, not to give the least trouble to his friends. His heart overflowed with sympathy, and all who came within the reach of his influence, experienced his kindness and liberality. Generous, affectionate and ardent, with a countenance habitually serene, he was an exalted specimen of a useful and happy old age.

Dr. Mayer was naturally a man of clear, vigorous intellect, of quick perception and a lively imagination, united with great delicacy of taste and a keen discernment. His attainments in classical, as well as Theological learning, were varied and extensive. He could converse fluently in the Latin language, and read and spoke the German with facility and correctness. He had also cultivated a taste for general liter-

ature, and it was often surprising to find how thoroughly acquainted he was with the leading authors of the past and the present. With a well disciplined mind, and his regular and systematic habits of study, he could accomplish greater results than ordinary men. The Doctorate of Divinity he received from the University of Pennsylvania, in 1823, simultaneously with his election as a Trustee of the institution, and from Columbia College, his *Alma Mater*, in 1837. As early as 1814 the degree was offered him by Harvard University, but he declined the honor, in consequence of his youth, and because, as he remarked in his letter of refusal, he would blush to receive it, when men of Rev. Mr. Quitman's attainments were without the title. The distinction was forthwith conferred upon Dr. Quitman. The Provostship of the University of Pennsylvania was strongly pressed upon him by leading members of the Board of Trustees, with the assurance that he would be elected, if he would consent to occupy the position. But he positively refused, and forbade the association of his name with the office. He did not wish his congregation to entertain the thought that he desired a change. He felt that he was called to the pastoral work, and nothing could divert him from the great object to which he had devoted his life. But Dr. Mayer was emphatically a student of the Scriptures, and few Divines in this country, were his conceded superiors in the department of Biblical Criticism. In his views of truth he was firm, enlightened and independent, in the pulpit an able expositor of the sacred volume, eminently didactic, and never aiming at anything like oratorical display, or uttering any expression for mere effect. He addressed himself more to the understanding than the imagination or the passions. He loved to explain and enforce the morality of the Gospel, and to dwell upon the examples given in the sacred narrative, as illustrations of the power of the truth. His sermons were prepared with great care, and, with the exception of his week-day services, were generally written. They were marked by great purity and correctness of diction, simplicity and freedom from verbosity. He rejected everything like meretricious ornament, and relied for success upon the truth. His aversion to exaggerated expression or floridness of style, was so strong, that it was his habit, until the last moment, pen in hand, to revise his manuscript, and to cut out whatever was redundant, to prune everything he considered an excrescence, unnecessary to the meaning. His compositions have been pronounced by

eminent judges, as models of chaste and elegant English. His manner in the pulpit was dignified, solemn and fervid; and indicated that he was deeply sensible of the responsibilities which rested upon him. His public devotional services were remarkably elevated, appropriate and impressive, adapted to fill the mind with noble thoughts, and the heart with devout feelings. During his whole ministry he sedulously avoided in the pulpit, the introduction of all vain speculations and Theological metaphysics. He never permitted himself to become entangled in doctrinal polemics, and he tried to steer clear of the petty controversies of the day. He sought rather to instruct and edify his hearers, than to mystify and astonish them with new theories and abstract discussions. He himself, in the discourse already referred to, in giving an account of the general views and mode of action by which he was guided in the ministry, thus speaks: "It has been invariably my aim to present to you the grand facts, instructions and commandments of our holy religion, as I have been able to find them in the volume of revelation, to show their reasonableness and certainty, and to enforce their unspeakable importance, irrespective of all creeds, though not without respect due to the opinions of the able and meritorious men to whom we owe the blessed reformation. I have assiduously cultivated Biblical Criticism, because unwilling to offer you any theory not founded, as I believe, on a just interpretation of Scripture. I have endeavored to set before you every doctrine and duty essential to salvation, as illustrated in the Old and New Testament; but have purposely avoided a polemic or fanciful Theology, as well as all matters of mere speculation, and of no real or practical utility. Questions of many sorts may be propounded, controversies may be waged without end, while the chief concern of the immortal soul is unheeded; but the plain teachings of our Divine Master, and the undeniable obligations laid upon us, are of absolute necessity, and will have a lasting and infinite significance, when all human discussions shall have been consigned to oblivion. If aught else has been offered to you, it was incidental, and in subordination to what is beyond dispute. I am perfectly aware that preaching of this sort is not likely to produce intense excitement. I have attached very little value to poetical embellishment, or rhetorical declamation, in religious discussions, knowing who prayed, 'Sanctify them by thy truth,' and where it is written, 'My word shall not return unto me

void.' I have been satisfied, after mature deliberation, that in acting upon such views, I was striving to fulfil my proper functions, and might safely leave the result to the Author of all good. I have desired to say with an Apostle, 'God is my record, how I long after you all in Jesus Christ, that your love may abound in knowledge and in all judgment; that ye may approve the things which are excellent, that ye may be without offence, being filled with the fruits of righteousness, which are by Jesus Christ.' If I have, in any degree, been assisted to do this, to the Most High be all the praise, and I entreat him compassionately to overlook whatever has fallen short of the mark set before me."

In his Theological views, Dr. Mayer was liberal. He belonged to the conservative school in the church. He was careful in regard to infringing on religious freedom, and deprecated the imposition of anything that would bind the reason and conscience. He cheerfully conceded to others that same liberty he claimed for himself. He was exceedingly cautious in the use of Theological terms, maintaining that no human language could describe the mysteries of revelation, that so soon as we undertook to employ the expressions of the schools, there was infused into the mind a great deal of human philosophy. For the Scriptures he had the most profound reverence, and laid the greatest stress on their miraculous inspiration. He would often say, no matter how much a doctrine might apparently conflict with science or reason, a man was bound to receive it, if taught in the word of God. His mind was not aggressive, and in the pulpit he seldom alluded to the views of other denominations, but when a fitting occasion offered, he would, in a few vigorous sentences, dispose of such questions as the supremacy of the Romish Church, the unbroken Apostolic succession, or the doctrine of unconditional election. He did not look with much favor upon those, especially clergymen, who left the church in which they were born, and in which Providence seemed to design them to labor. In reference to these he would sometimes playfully remark: "They are deserters, and as such, ought to be shot!" Although his own views were decided, yet they were in perfect charity towards those who differed from him. He had a truly catholic spirit, and was on fraternal terms with members of other denominations. But he loved the church of his birth, and the usages and practices under which he had been reared. His careful and steadfast observance of those time-honored festivals of the Lutheran communion, so

often disregarded in our churches of the present day, was remarkable. He took a deep interest in the catechization of the young. He appeared to lay himself out for this department of pastoral duty, and labored in it with eminent success. Always happy in his expositions and practical suggestions, large numbers, the young as well as adults, who had been for years in the church, and likewise those who were connected with other congregations in the city, were attracted to these lectures, and seemed deeply interested in the instructions.

As a pastor, few men have exerted so great an influence over their flock as Dr. Mayer. He was regarded not only as a safe instructor in morals and religion, but as a wise and prudent counsellor in all matters pertaining to ordinary life. He was unwearied in his efforts to administer comfort to the sorrowing and the distressed, the sick and the dying, to pour the oil of gladness into the troubled soul, to reclaim the erring and to raise the fallen. In seasons of affliction, at the bedside of the sufferer, or surrounded by the mourners who encircled the domestic hearth, he was very felicitous in presenting the lessons and consolations inculcated by our holy religion. Although he was not in the habit of devoting much time to social visiting among his people, as this was impracticable in so large a congregation—and besides, much precious time is, in this way, often lost by a pastor—yet he was always willing and ready to go, when his services, as a minister of the Gospel, were required, and he earnestly desired to be sent for, when he could be of any assistance. It was his regular practice, when he buried one of his members, to call upon the family of the deceased within a day or two afterwards, for the purpose of speaking some kind words, and uniting with the bereaved ones in supplication to the mercy seat for the Divine blessing. He had a heart of compassion for his fellow-men, and could deeply feel for the afflicted. No one ever resorted to him in vain for sympathy and comfort. The indigent and the helpless found in him a friend, and to their relief he was ever willing to devote himself. His patients, as he was in the habit of calling the sick of his congregation, were many of them far removed from his residence, and his daily walks and rides on his way to visit them, occupied much of his time; yet they were continued long after the infirmities of age would have been received as an adequate excuse for the omission of the duty. His untiring zeal, and the exemplary fidelity with which he discharged the duties of his sacred calling, were appreciated by a grateful and confiding people.

He enjoyed many striking proofs of their love and devotion to him. On the occasion of the anniversary of fifty years' residence among them as pastor, the congregation considered it an appropriate opportunity to present him with a substantial testimony of their attachment to him for the long and faithful performance of his ministerial labors, and of their concern for his comfort and happiness. The correspondence which passed between the pastor and members, is exceedingly touching, and highly creditable to both parties. There had never been any interruption of good feeling, or breach of friendship between him and his church. They had dwelt together in peace, unity and brotherly love. He was not only loved, but revered by his people, who clung to him until the last, with the warmest and most tender affection. Circumstances, of course, contributed in part to this result. There were few couples in the congregation whose marriage he had not solemnized, while many whom he married as men and women, he had held at the baptismal font as infants, whilst he had, in turn, also baptized their children. An unbroken pastoral connection of fifty-two years is so rare an occurrence, that few can realize the associations which bind to the hearts of a people the life and services of such a pastor. As an illustration of this principle, only a short time before his death, an infant was brought from the West by its parents, to Philadelphia, for the purpose of having it baptized by him. They had been members of his church, but had removed westward. They had received the sacraments of the church at his hands, their marriage had been solemnized by him, and that of their parents before them; and they had now come a great distance, in order that the same hands might confer the rite of baptism upon a member of the third generation.

Dr. Mayer rendered the most valuable services in the ecclesiastical association with which he was connected. With all his diffidence, he was never disposed to shrink from any duty, or refuse his assistance, when he could promote the interests of the Synod. As early as the year 1812, the Ministerium appointed a committee to prepare a suitable collection of English Hymns for public worship, from the best material to be found in this and other countries, to which was to be appended a Liturgy. This important work was committed to his hands, and it is needless to say that it was executed with great taste and skill. In the year 1833, a new edition was issued, considerably enlarged. The labor, which Dr. Mayer assumed in the preparation of these two editions of

the Hymn Book, is considered as among the most laborious and disinterested works of his active and useful life. In Synod he exercised an immense influence. His power was always felt. He was regarded with feelings of deep affection and the most cordial confidence. His prudence, sound judgment and rich experience, secured for him a high position in the esteem and good will of his brethren. His advice was always received with respect, and carried with it great authority. On occasions of excitement, when discussion assumed some acrimony, he was invariably successful in calming disturbed feeling and restoring harmony and peace. A beautiful instance of his power, in this respect, was given at the last meeting of the Synod. Resolutions had been introduced on a subject in reference to which there was a considerable difference of opinion. They were discussed with ability and some warmth. Unpleasant collision seemed inevitable. In the midst of the agitation the Doctor rose, and at once arrested the attention of all the members. He stated that it was probably the last time he would, in the Providence of God, be permitted to address the body with which he had been connected for more than half a century, and he would urge upon them the exercise of mutual forbearance, moderation, fraternal kindness, and a spirit of union. The appeal came with great force, and was such, writes one who was present, "as I have never heard from the lips of any mortal." Its power was irresistible. The result was what might have been anticipated.

The death of such a man is a great calamity. We have seen the influence he exerted in private and in public, as a man, a Christian and a minister of the Gospel. Who can estimate the amount of good he accomplished, or how much evil he prevented? The loss which is thus sustained by the church and the community, is not easily repaired. Yet the influence of character death cannot destroy or the grave control. It still lives. It survives the dissolution of the body. It never dies. It lingers among us after "the sunset of the tomb," to shed light and to diffuse a rich fragrance upon those who yet remain. The word of inspiration hath said: "The memory of the just is blessed; the righteous shall be in everlasting remembrance." "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead, who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We should not repine or murmur,

"Our father, friend, example, guide removed!"

his destiny was fulfilled, his mission accomplished. Faith and patience had their appropriate work. His Master required him for another and a higher sphere in the celestial world. We should feel grateful that he was spared to us so long, "till time had silvered his head with the honors of age," and remember that our loss is his gain. How pleasing is the thought, that his redeemed spirit, released from the cares, the toils, the sorrows, and the conflicts of earth, has gone—

"To repose, deep repose,
Far from the unquietness of life, from noise
And tumult far—beyond the flying clouds,
Beyond the stars and all this passing scene,
Where change shall cease, and time shall be no more!"

Whilst we mingle the tender emotions that gush forth from the consciousness of our bereavement, with admiration for his virtues, he has entered upon his "eternal inheritance" with Christ, in whose "presence is fulness of joy," and at whose "right hand there are pleasures for evermore!"

ARTICLE III.

SCHMID'S DOGMATIK OF THE LUTHERAN CHURCH.

CHAP. II.—THE STATE OF CORRUPTION.

"The state of corruption is that state into which man voluntarily precipitated himself, by his own departure from the chief good, and became both wicked and miserable."—Quenstedt. This state was produced by sin, and therefore, we must here discuss the subject: 1) of sin in general: 2) of the sin in particular by which this state was produced, as also of the state itself: 3) of the actual transgressions which have their origin in this state; and finally, 4) of the powers which yet remain in man after the fall, or of the question to what extent man yet possesses the freedom of the will.

SEC. 25.—SIN IN GENERAL.

According to 1 John 3: 4, sin is every departure from a law of God (Hollaz. "Sin is a departure from the divine law"): whether that law be written in our hearts, or be communicated externally by positive precept. (1) It can proceed only from a being endowed with reason and free will. But it does not, therefore, belong to the general idea of this subject, that every act which may be a departure from the law of God, must be performed with the consciousness and will that it is such a departure from the law of God. (2) God is in no sense the author of sin; he has not created sin in man, since of all that was created, it is said, that it was good (Gen. 1: 31), neither did he decree that at any particular time man should become a sinner. He has neither urged man on to that which is sinful (James 1: 13), neither has he approved of sin when introduced. Much rather does he hate it at all times (Ps. 5: 5; Zach. 8: 17; 1 John 2: 16). (3) The origin of sin is much rather to be found only in the will of the creature who, in the exercise of perfect freedom, departed from God, and acted in opposition to the divine command. (4) And here Satan began his work, and then also led man astray to sin. (5) The immediate consequence of sin is that the sinner, who broke the commandment which he was bound to obey, incurred guilt which deserves punishment. Hollaz. "The consequence of sin is the being guilty of crime and exposed to punishment." (6) The punishment is partly temporal and in part eternal.

NOTES TO PART II. CHAP. 2, SEC. 25.

(1) *Baier*.—By the law is to be understood the eternal and immutable wisdom and decision of God concerning those things which belong or do not belong to a rational creature, as far as he is such, united with his will, that they may or may not be done. This law was promulgated at first in the very creation of man, when there was bestowed upon him the knowledge of practical principles, and the ability to apply them to all actions and the circumstances of actions. Afterwards, these perfections having been lost by the fall (they having been before received through the power of the divine image), this law was indeed very much obliterated, yet certain vestiges or decisions of it have remained; but God, besides other revelations, repeated especially in the decalogue the sum of the law, both in an oral and written form, and ex-

plained more clearly each precept throughout the sacred Scriptures. But that also is truly sin, which is committed against any positive law, whether divine or human; only human law cannot be contrary to the divine.

(2.) *Hollaz*.—"A sinner is a rational creature, endowed with a free will, and subject to the divine law, who departs from it, by doing what it forbids, and neglecting what it enjoins." "That which is voluntary does not enter into the definition of sin generically considered. Voluntary sin is called either *subjective*, as far as it inheres in the will, or *efficient*, according as it proceeds from a deliberate volition. Not every sin is voluntary in the latter mode. Voluntary sin is called either *formal*, because it is committed through a proper volition, or *virtual*, because it was voluntary in the root and origin of the human race, from which it has been propagated to posterity, whose will would have been the same as that which was in Adam, had they lived at the same time with him."

(3.) *Melanchthon*.—"God is not the cause of sin, nor is sin a thing contrived or ordained by him, but it is a horrible destruction of the divine work and order."

Chemnitz.—"The expression also must be noted, what it is when it is said, that God is not the cause of sin, viz., he neither desires nor approves of sin, neither does he influence the will to sin. For some understand, that he is not the author of sin in this sense, because, in the beginning, he did not create it, neither could he have it in himself, or produce it through himself. But yet men sin by the will of God, and God not only produces sins permissively, but also efficiently, in men and by men; nor yet is he to be called the author of sin. Therefore is added, for the sake of explanation, author and cause of sin."

Quenstedt.—"God is in no manner the efficient cause of sin, neither in part nor in whole, neither directly nor indirectly, neither accidentally nor really, (*per se*) (*per accidens*) whether in the form of Adam's transgression, or in that of any other sin, God is not, neither can he be called the cause or author of sin. God is not the cause of sin, 1) physically and *per se*, because thus the evil or sin has no cause: 2) not morally, by commanding, persuading or approving, because he does not desire sin, he hates it, nor 3) accidentally, because nothing can happen to God either by chance or fortuitously. It is repugnant to the divine wisdom, prescience, goodness, holiness, and independence, as is proved from Psalm 5: 5; 45: 8; Isaiah 65: 12; Zach. 8: 17; 1 John 1: 5; James 1: 13, 17."

(How God stands related to sin was shown in the discussion on the concursus.)

(4.) *Quenstedt*.—"Whatever want of conformity to law there ever is in a rational agent, that must be ascribed to the free will of the creature itself, being of its own accord deficient in keeping the law.—Ps. 5 : 5 ; Hos. 13 : 9 ; Matt. 23 : 37. A rational agent, or creature, which possesses reason, and the power of knowing those things which the given law either commands or forbids, is properly said to be the cause of sin, viz., the will of the devil and of man. But this rational agent ought to be viewed, not in respect of any real (positive) influence, but in respect of a deficiency, for sin has rather a deficient than an efficient cause.

(5.) *Confession Aug.* 19.—"Concerning the cause of sin, they teach that although God creates and preserves nature, yet the cause of sin is the will of wicked persons as of the devil and of impious men, which without the assistance of God turns them away from God."

Chemnitz.—"The devil is the first author of sin : 1) because by his own free will he turned himself from God : 2) because he is the cause of sin in the human race in this way, that he deceived and seduced Eve in a state of incorruptedness, so that she departed from God."

(6.) *Hollaz*.—"Crime is a moral foulness or depravity, resulting from an act diverse from the law, and unworthy of a rational creature, and adhering to the sinner after the manner of a shameful stain. The being guilty of a crime is an obligation, by which man, on account of an act diverse from the moral law, is held, as if bound, under sin and a stain, so that in consequence of this act, the sinner may be regarded and called detestable.

The divine punishment is a grievous evil by which God the offended judge punishes the crime before committed, and not yet remitted, so that he may display his justice and majesty, and vindicate from contempt the authority of the law. The being *exposed to punishment*, is an obligation by which the sinner is held bound, by God the offended judge, to endure the punishment of the crime not remitted. Crime differs from punishment. The former precedes, the latter follows. Crime deserves punishment, punishment is due to crime, as wages are due.—Rom. 6 : 23. Crime proceeds from the will, the will of the sinner revolts from punishment. The sinner by acting commits crime, by suffering he endures punishment."

SEC. 26.—*Man's first transgression, and the state thence derived, viz., original sin.*

The first sin of mankind is that committed by the first of the human family. These, seduced by Satan, under the form of a serpent, of their own free will, transgressed the prohibition of God (Gen. 2: 16, 17) to eat of the tree of knowledge. (1.) *Hollaz*.—"The first sin of man is the transgression of the law of Paradise, by which our first parents, having been persuaded by the devil, and having abused the freedom of the will, violated the divine prohibition concerning the not eating the fruit of the tree of the knowledge of good and evil, and brought down upon themselves and their posterity, the divine image having been lost, a great crime, and the guilt of temporal and eternal punishment." (2.) In consequence of this transgression, our first parents burdened themselves with a crime which deserved punishment; therefore also God immediately inflicted upon them (Gen. 2: 17) the punishment threatened in the event of transgression.—(3.) The consequence of their transgression then was, that their whole relation to God, and their corporeal, spiritual and moral state were changed. The state of righteousness, above described, ceased to exist, and, in its place, was introduced a state of moral depravity, (4) which must therefore also pass over on all their posterity, since they who are born cannot have a different state from that in which they are born, so that the first sin, in its results, affects not only the first pair, but also all their posterity. (5.) Since, therefore, the first human pair became exposed to divine wrath by reason of sin, so also are all mankind descended from them, in a similar state; and that, too, for two reasons; first, because the state of depravity, which they have derived from their first parents, is, in itself, criminal before God: secondly, because all the descendants of Adam are represented and contained in him, as the representative of the human family, therefore, that which was done by Adam, can be regarded as the act of all, the consequences of which also must be borne by all, so that Adam's sin also is imputed to his posterity (i. e.) it is regarded as their own sin, because they are all represented in Adam. (6.) The state of depravity which followed Adam's transgression, and which now belongs to the first pair, as well as to all their posterity, is designated by the expression *original sin*. (7.) *Hollaz*.—"Original sin is a thorough corruption of human nature which, by the fall of our first parents,

is deprived of original righteousness, and is prone to every evil." (8.) According to its single parts, it is described 1) as a want of original righteousness, which ought to exist in man; 2) as carnal concupiscence, or inclination to evil. (9.) In the place of original holiness and purity, there came directly the opposite, a state thoroughly sinful and desiring that which is evil, which in itself is sin, so that, in consequence of this constant propensity to evil, and not originally on account of actual transgression proceeding from it, man is an object of the divine displeasure. (10.) This depraved state, then, is the foundation and fountain of all actual transgression, and has, as its consequence, the wrath of God and temporal and eternal punishment. (11.) Concerning this state, finally, it must be asserted, in the same sense as it was of original righteousness in the state of integrity, that it is natural to us; man would not, indeed, cease to be man, if this state were removed, and it does not, then, constitute the being of man, but it is connected with the being, the nature of man as he is now born, and is united with it in the most intimate and inseparable manner; and as no man is now born, except in this depraved state, so also this state can never be lost by man, as long as he lives on the earth: man, when he becomes a partaker of the Holy Ghost, can indeed refuse obedience to his evil propensity, and, when redemption through Christ is apprehended by faith, he is also freed from the consequences of sin, (i. e.) the wrath of God and punishment, but yet the evil inclination to sin always remains in him. All this is expressed in the adjuncts or circumstances of *original sin*, as Quenstedt teaches:

1) Natural inherence, Heb. 12: 1; Rom. 7: 21, which, therefore, is not a substance but an accident. (12)

2) Natural susceptibility of being propagated, Gen. 5: 3; Ps. 51: 7; John 3: 6; Eph. 2: 3. (13)

3) Duration (a tenacity or obstinate inherence during life, Rom. 7: 17; Heb. 12: 1.) (14)

NOTES TO SEC. 26.

(1.) *Quenstedt*.—"The first sin amongst mankind is the voluntary apostasy of our first parents from God their creator, by which, having been seduced by the devil, they transgressed, of their own accord, both the general divine and internal law impressed upon their mind, and the particular external prohibition concerning the not eating of the fruit of

the tree of the knowledge of good and evil, concerning the existence of which sin, history does not permit us to doubt, Gen. 3. By Paul it is called the transgression of Adam, Rom. 5: 14, because he transgressed the divine precept by eating of the forbidden fruit. The fall is ascribed to Adam by way of eminence, both because he was the head of the woman, and also because he was the beginning and root of the human race, by whom, principally, sin descended down to posterity. For a like reason, it is called a transgression of one, Rom. 5: 15, 17 and 18, where by one man the Apostle understands Adam particularly, so, however, as not entirely to exclude Eve. Hence arise the following definitions:

(Quenstedt) 1.) "*The external first and principal (but remote) cause of this sin is Satan, acting here, not by internal impulse, nor by external violence, for each is repugnant to the integrity of the state in which man was originally created, but by mere external moral suasion.*—John 8: 44; 2 Cor. 11: 3; Apology 12: 9.

2) *The instrumental cause is a true and natural serpent, but possessed by the devil, Gen. 3: 1—14, (not a serpent merely, but one chosen and filled by the devil, which is manifest from the conversation and discourse with Eve, and also from the punishment, Gen. 3: 15, for the bruising of the serpent's head, by the seed of the woman, has respect, not to a natural, but to the infernal serpent.)*

3) *The internal and directly efficient cause, is the intellect and will of the first man, arising, not from any internal defect, which could not be in an unfallen state, but (per accidens) accidentally, in consequence of his wandering and departure from God, through seduction from without. (Man did not fall, in consequence of any absence or denial of any special grace, nor from the presence of any internal languor and natural vitiosity, but through the abuse of his liberty, whilst his will yielded to the external persuasion and seduction of the devil, and interrupted the gracious influence of God.)*

4) *The order and mode of the seduction are the following: Hollaz.—"Eve was first and immediately seduced by the devil, (Hollaz. Eve sinned first, not because she was more feeble in intellect than Adam, but because she was more yielding in will.) Adam was drawn mediately and by the persuasion of the woman, into the same sin, and thus the fall of Adam is referred also to the devil, as the first author of sin." In reference to the passage, 1 Tim. 2: 14, remarks Quenstedt:—*

"These words are not to be understood of the seduction simply, but of the mode and order of the seduction; seduction is either external, through the address of the serpent from without, or internal, through the suggestion of Satan from within. In the former sense Eve only, and not Adam, was seduced."

5) The particular sinful acts which this transgression involves are: Hollaz. *a)* on the part of the intellect a want of faith (*incredulitas*) (Eve hesitated between the word of God Gen. 2: 17, and the word of the devil, Gen. 3: 4); *b)* on the part of the will, selfishness and pride, Gen. 3: 5; *c)* on the part of the sensuous appetite, an inordinate desire of the forbidden fruit, Gen. 3: 6, from which came forth the external act forbidden by the law of paradise. 2) Hollaz. "Our first parents, by their fall, *immediately* violated the positive law given in paradise, forbidding to eat of the fruit of the tree of the knowledge of good and evil; mediately and really by their disobedience, they broke through the restraints of the entire moral law. The intention of the positive law was a trial or test of obedience, which, as due to God, the whole moral law demands. But he who fears not to transgress one precept of the law, will not blush to violate the remainder, since they have the same author, and the same obligatory force.

3) Hollaz. "The consequences of Adam's fall are guilt and punishment. Punishment, like an inseparable companion, presses upon guilt. God, the most holy, had threatened death to man, if he transgressed the law which was given him.—Gen. 2: 17. By death is meant spiritual, corporeal, and eternal death. *Spiritual death*, the root of all evil, is the immediate consequence of the first sin. For as soon as man turned his heart away from the divine law, he deprived himself of spiritual union with God, which is the life of the soul, and thus, having been deserted by God, he died spiritually. This spiritual death brought with it the loss of the divine image, the entire corruption of the whole human nature, and the loss of free will in spiritual things. *The death of the body* follows spiritual death, or the death of the soul, including all the diseases and miseries by which man is surrounded from without. Whither also are to be referred the severe and troublesome labor which must be constantly endured by the man, Gen. 3: 17, and the painful throes of parturition in the woman, Gen. 3: 16. Although our first parents did not suffer the death of the body as soon as they fell,

nevertheless, from that time, they became subject to death, since this is the wages of sin, Rom. 6: 23. *Eternal death* is a perpetual exclusion from the blessed enjoyment of God, united with constant and most excruciating torments, which, by the force of the threatening annexed to the divine law, Adam and all his posterity must have suffered, unless Jesus Christ, the Redeemer of the human race, and the restorer of the lost image of God, had interposed."

4) Koenig. "The effects of the first sin, in respect of our first parents, are: the total loss of the divine image, some fragments, indeed, or vestiges remaining; also the most profound depravity of the whole nature; exposure to punishment expressed in the penalty annexed to the law of paradise; the griefs and miseries of this life, and finally death itself."

5) Gerhard. We must not thus regard the sin of our first parents, and its consequences, as if they had had respect only to them, and did not, in any way, affect us; because, afterwards Adam begat a son, in his own image and likeness, Gen. 5: 3. As he was, such also did he beget his children, despoiled of the image of God, destitute of original righteousness by reason of sin, and exposed to the wrath of God, to death and damnation. Adam lived, and we all lived in him. Adam perished, and we all perished in him. As when parents lose the possession of a feudal benefit, the male children also lose it, because the parents received it, not only for themselves, but also for their children, so also our first parents, having been created in the image of God, had received those gifts which were bestowed by the goodness of God, like a deposit, to be faithfully guarded for themselves and their posterity, thus also, by sinning, they lost them, not only for themselves, but for all their posterity."

Hollaz. "Our first parents are the proximate cause of this inborn stain, from whose impure blood the original stain has flowed into our hearts. Everything follows the seeds of its own nature. No black crow ever produced a white dove, nor ferocious lion, a gentle lamb, and no man, polluted with in-born sin, ever begat a holy child.

6) Hollaz. The first sin of Adam, as far as he is regarded as the common parent, head, root and representative of the whole human race, is truly and justly imputed by God, as guilt and punishment, to all his posterity." By sin which is imputed, is understood (Quenstedt). "That disobedience by which the first parents of the human race turned themselves

away from God." &c., &c. Therefore, also, it is said: "Not only our first parents were the subject of the first sin, but also all their posterity propagated by natural generation." "For Adam and Eve were substitutes for the whole human race, inasmuch as they ought to be regarded, both as the natural and moral beginning of the human race, and the representative of all their posterity, both in nature and in grace. The proximate cause why all his posterity have sinned in the first man sinning, is the existence of the whole human species, in the person of Adam, Rom. 5: 12. For our first parents were then considered not only as the first individuals (*individua*) of the human species, but they were also the true root, stock and beginning of the whole human race, which could both stand and fall in them. Hence we are said to have been in the loins of our first parents."

The word, *to impute*, Quenstedt explains thus: "The word imputation in this place is received not physically, for implanting or inserting, but relatively for estimation. In the Hebrew language it is explained by *אָחַז*, in the Greek by *λογίζεσθαι*, and in German by *zurechnen*, as if you would say, in computing, that you set something over to some one, or in counting or calculating, that you assign something." Imputation is proved from Rom. 5: 12, 14, 19. The common explanation of the first passage is: "in whom, viz., Adam, all have sinned." But Quenstedt remarks that "it makes no difference whether you translate *ἐν* in whom, or on which account. For, if it is retained as causal, it confirms our view. For thus we argue. They who die, die because they have sinned, but all mankind die, even infants and those not yet born. Therefore, they die because they have sinned." "But infants, and those not yet born, die either on account of some fault of their own (*delictum*) or actual transgression; therefore, on account of the actual transgression of another scil: of Adam, who tainted them with his own stain.* But if the other signification be received, i. e. (*in quo*) relatively in Adam, as root, fountain, cause, head, it is again proved that Adam's sin is imputed to all." In reference to Rom. 5:

* The argument of Chemnitz will be complete, if we supply the hiatus thus. They who die, die because they have sinned; all mankind die, even infants and those not yet born. Therefore, they die because they have sinned. But infants, and those not yet born, die either on account of some fault of their own or actual transgression. But they have never committed any actual transgression, therefore, they die on account of the fault or actual transgression of another, viz., Adam, who tainted them with his own sin.

19, Quenstedt remarks: "As we are constituted just by the imputation of the righteousness of Christ, thus are we constituted unrighteous by the disobedience of Adam."

In order to write with much accuracy, Quenstedt remarks in addition, that the phrase, *the fall of Adam*, is taken in different senses. The one sense is, "specifically a transgression in relation to the forbidden tree," and therefore it is "formally considered" the sin of the individual Adam: "in this case we say that the fall becomes ours by imputation only." The other sense is: "at the same time that which flowed from this transgression, viz., the want of original righteousness, and the corruption of the whole nature;" and then we say: "it passed over to posterity, not only by imputation, but also by natural generation. We remark yet in addition, that the idea of the imputation of the guilt and punishment of our first parents, occurs from the time of Gerhard in a more precise form. Since the subject is less precisely exhibited in the Formula Concordiæ (1—9) "That this hereditary evil is a sin or guilt, whence it happens that we all, on account of the disobedience of Adam and Eve, are hateful to God, and children of wrath." Baier also admits the position, that all men had sinned in Adam, not just in the manner above mentioned, and suggests not a particular guilt, which the posterity of Adam had incurred through his fall, but that their guilt appears in their inborn depravity. In reference to this, however, he says: "But it is not necessary, nor perhaps advisable, that we discuss this point more acutely; how God could impute the fall of our first parents to their posterity not yet in existence, in such a way that, therefore, it was necessary for them to be born destitute of original righteousness and sinners. It is sufficient that the fact has been revealed; although the mode is unknown."

7) The scholastic distinction original sin originating, and original sin originated. Quenstedt. "*Active or originating original sin, is that vicious act which our first parents committed, by transgressing the paradisaic law, which act indeed has not passed over to their posterity, nor is found in them, except by imputation only. However, it gave origin to the deep corruption of man, which is called passive or originated original sin, which is a vicious habit, contracted by Adam through that actual transgression of the divine law, and propagated to his posterity.*" In this sense the word is here used.

Hollaz. "In ecclesiastical phraseology, not biblical, this sin, derived from the fall of Adam, is called original, and,

indeed, not in respect of the origin of the world or of man, but, 1) because derived from Adam, the root and beginning of the human race; 2) because it was united with the origin of the descendants of Adam: 3) because it is the origin and fountain of actual transgressions."

In the language of Scripture, this connate depravity is called: 1) *indwelling sin*, Rom. 7: 17, because after the fall it fixed its seat firmly in man, nor departs from him until the habitation of soul and body is broken up; 2) *besetting sin*; because it surrounds us on all sides, like a long garment impeding a runner, Heb. 12: 2; 3) *a law in the members*, Rom. 8: 23. For as a law rules and governs an agent, thus original sin directs the members of the body to the perpetration of wicked deeds; 4) *an evil lying near*, Rom. 14: 21, because like a stumbling block, it lies near to a man who wishes to do good."

8) More extended definitions. Hollaz. "Original sin is a want of original righteousness, connected with a depraved inclination, corrupting in the most inward parts, the whole human nature, which was derived from the fall of our first parents, and propagated to all men by natural generation, rendering them indisposed to spiritual good, but inclined to evil, and making them the objects of divine wrath and eternal condemnation."

Quenstedt. "Original sin is a want of original righteousness derived from the sin of Adam, and propagated to all men who are begotten in the ordinary mode of generation, including the dreadful corruption and depravity of human nature and all its powers, excluding all from the grace of God and eternal life, and subjecting them to temporal and eternal punishments, unless they are born again of water and the Spirit, or obtain the remission of their sins through Christ."

The proofs of these views of original sin, are drawn from Gen. 6: 5; 8: 21; Job 14: 4; Ps. 14: 2, 3; 58: 4; Isaiah 48: 8; John 3: 5, 6; Eph. 2: 3. Especially from Ps. 51: 7; Rom. 5: 12, 14; Gen. 5: 3. Chemnitz thus comments on the important passage, Rom. 5: 12: 1) "The efficient cause of original sin is shown to be the first man. 2) The subject is pointed out, which adhered not only in Adam, but has passed into the world, i. e., into all men who come into the world. 3) The punishment is described, which is not only the death of the body, but the dominion of sin, and the sentence of condemnation. . . 4) Lest the punishment should

be understood only as of the sin of another, without any personal guilt, Paul affirms that the whole world is guilty, both in consequence of the one sin of the first man, and because all have sinned, i. e., have been constituted sinners. 5) He indicates what kind of sin it was, when he says that even they have original sin, who have not sinned after the similitude of Adam's transgression. 6) He describes the manner, how original sin is propagated—he says by one man."

9) Quenstedt. In form it is an habitual privation of original righteousness, Ps. 14: 3; 53: 4; Rom. 3: 10, 11, 12, 23, united with the complete corruption of the whole nature, Rom. 7: 17, 20, 21; Heb. 12: 1. See Symbolical Books, and especially Apol. to Conf. I. 26. Form of Concord, I. 11.

In reference to the former (viz., the privation of original righteousness) Baier remarks: "Here belongs that death, or the want of spiritual life, and of all the active powers which are required for the exercise of acts in conformity with the divine law. And this death is referred to men, because they are by nature children of wrath, Eph. 2: 1 and 5; Col. 2: 13. For as original righteousness had dwelt with the faculties of the soul of the first man, had, as it were, animated and prepared them to live a life of godliness, and according to spiritually good acts and motions; so this primeval righteousness having been lost, a man is like a dead body which has been deprived, by the separation of the soul from the body, of all power to call forth and to exercise vital acts and motions, because he is destitute of strength for the performance of spiritual acts and motions."

In reference to the latter (viz., concupiscence) Baier "For the same carnal man who, in consequence of the want of spiritual life, was like one dead, in another respect is said to be living and very active, but it is a life alien from the life of God, Eph. 4: 18; 2: 3. The faculties of the soul are, indeed, essentially vital faculties, and when they are deprived of original righteousness, they must want the powers necessary to conduct the life in a manner agreeable to God: Not however are those powers lost or destroyed, as far as there is in them vitality and strength to call forth vital acts and motions. Therefore they pursue another course of life, and manifestly different from the former." Concupiscence is also connected with the want of original righteousness; therefore the following position is opposed to the Papists: Quenstedt. "Original sin, formally considered, consists not in a mere

want of rectitude which should exist, or a want of concreated righteousness, but also in a state of illegality, or an approach, contrary to the divine law, to a forbidden object, which, in one word, is called a depraved concupiscence."—Original sin is also a depravity *negative* and *positive*: *negative*, without the good which should exist: *positive*, desirous of the evil which should not exist, concupiscence itself. The *positive depravity* is thus more particularly defined. Quenstedt. "Original sin is called a positive depravity, not accurately and according to philosophical abstraction, according to which every positive entity is a good created by God, but according to the latitude used by theologians, and that 1) *denominatively*, as far as it includes a subjective positive act; 2) *formally*, as far as, besides the act in which the privation is inherent, and besides the privation of original righteousness which ought to exist, it involves also an inclination, and a certain wickedness which is contrary to original righteousness. The particular parts of original sin are then more specifically thus described by Baier: "*In respect of the intellect*, original sin implies a total want of spiritual light, so that it cannot know God rightly, nor prescribe in what way he should be worshipped, nor to embrace with a firm assent the things which have been divinely revealed; at the same time also, there is a proneness of the intellect to form rash and false judgments concerning spiritual things; even in those things which lie open to the light of nature, there is a certain impotency in the knowledge of God, and the government of life. *In respect of the will*, original sin consists in a want of original holiness, or of the ability to love God above all things, and to perform what the intellect has rightly dictated, and also to restrain the appetite in a proper manner: also in that the will is inclined to sinful acts. *In respect of the sensuous appetite*, there is a want of obedience to the higher faculties, and a rushing, contrary to them, into those things which are agreeable to the senses, although they are prohibited by the divine law, the decision of reason not having been waited for, or having been rejected.

10) Conf. Aug. II.—"They teach that, after the fall of Adam, all men who are begotten in the natural way, are born in sin (i. e.) without the fear of God, or faith in God, and with concupiscence: and that this disease, or natural depravity, is truly sin, condemning and causing now, also, eternal death to those who are not born again by baptism and the Holy Spirit." See Apol. Conf. I. 38, 41. Form. Conc. I. 6.

This evil Dr. Luther was accustomed sometimes to call the sin of our nature or person; by which he meant that, although a man should not think, speak or do any evil (which indeed, since the fall of our first parents, is impossible for human nature, in this life) nevertheless, the nature and person of man are sinful (i. e.) that they are wholly and completely infected, poisoned, and corrupted before God, by original sin, in their very inmost parts, and the most profound recesses of the heart: and in consequence of this corruption and fall of our first parents, the nature and person of man are accused and condemned by the law of God, so that we are by nature the children of wrath, the slaves of death and damnation, unless we be liberated from these evils, and be preserved through the benefits which flow from the merits of Christ."

Quenstedt. This concupiscence, denoting the propensity to evil which is implanted in the depraved nature, even as it remains in the regenerate, is truly sin, because the definition of sin suits it, and therefore Paul, Rom. 7, calls it sin fourteen times, not by metonymy, that it is only the punishment of the first sin, and the cause of subsequent actual transgression, as the Papists teach, but, properly and formally, because it is truly sin, whence also the Apostle names it the law of sin warring against the law of the mind, an evil producing sin."

11) Baier. "The consequences of original sin are various evils: *In respect of the soul*, a want of freedom of the will in spiritual things, and an infirmity of the will in things natural; actual transgressions, multiplied both in kind and number; a want of grace, and, on the contrary, the anger of God. *In respect of the body*, diseases and other troubles, with temporal death: finally, also, eternal death or damnation."

12) Two things are herein contained, that we may state what is naturally inherent in original sin:

1) Quenstedt. "That which is not a mere *accident*, lightly and externally attached, but internally and intimately inhering, and therefore called, Heb. 12: 1, the easily besetting sin; That which is an *accident*, connate and natural; not indeed that thus it arises from nature, but is produced together with it, or is connate with it; not that it is any temporal and transient accident, but fixed and permanent." For the purpose of banishing such a view, (i. e., the Pelagian) our divines express themselves in forcible language concerning human depravity. So Chemnitz. "There are not a few who

so extenuate original sin, that they pretend that it is a corruption of certain accidents only, and that the substance itself of man, and especially of the soul, exists after the fall, and remains upright, uninjured and pure; so that this quasi impediment having been removed, the substance itself of man, after the fall, and before the renewing of the Spirit, by itself, has certain spiritual powers or faculties in itself or of itself, which it employs of itself to begin and to complete spiritual acts. . . The true and constant sentiment of the church must be opposed, clearly explained and keenly defended against these philosophical and Pelagian vagaries. . . viz., that the nature or substance in man, since the fall, and before regeneration, is by no means upright, pure or sound: but that especially the nature of the human soul is truly corrupt, vitiated and depraved, and that not lightly or superficially, or even in some part only, but that the whole mass (if I may so speak) of the substance or of human nature, and especially of the soul, is corrupted and vitiated with the deepest and extreme depravity. . . This corruption or depravity is nothing abstract, nor an idea without the substance or human nature, but is inherent in our very nature or substance, and like a spiritual poison, infects and diffuses itself far and wide throughout all the members of our whole substance or human nature." The position of Flacius, viz., "That original sin is the very substance itself of man or the human soul," arose from a misapprehension or a straining of these views. Therefore, the expression, "inherent in our nature," has been employed.

2) Quenstedt. "That original sin is not the very substance of man . . . but that which inheres in it after the manner of an accident, for it is distinguished in the Scriptures, Rom 7: 20, from the essence itself of man, and is called *indwelling sin*; now an inhabitant or guest is not the same as the house, so neither is sin the same as man."

Form. Conc. 1: 33. "Although original sin has infected and corrupted the whole nature of man, like some spiritual poison and horrible leprosy, so that now, in our corrupt nature, these too, viz., nature alone and original sin alone, cannot be distinctly pointed out to view; yet the corrupt nature or the substance of corrupt man, body and soul, or man himself created by God, in whom original sin dwells, and original sin itself, which dwells in the nature or essence of man, and corrupts it, are not one and the same. . . The distinction, therefore, between our nature, which was created by God and

is preserved to this day, in which original sin dwells, and original sin, which dwells in our nature, must be retained." For this reason, then, is original sin called an accident:—Form. Conc. 1: 57. "Since, therefore, this is an unchangeable truth, that whatever it be, whether substance or accident, that is, either something subsisting by itself, or that which has come to it from somewhere else and inheres in its substance. . . we must, indeed, needs admit that that sin is not a substance but an accident." To this the formula add, 1: 60, "when the inquiry is made, what kind of an accident original sin is, that is another question. No philosopher, no papist, no sophist, yea, no human reason, can exhibit a true solution of this question; its explication is to be sought from the sacred Scriptures only." The expressions which have been employed above by Chemnitz, are sustained by the following distinction: 1: 51. "In order to avoid logomachies, terms of an equivocal signification should be carefully and learnedly explained. V. G. when it is said: God creates the nature of man: By the term nature, the very substance, body and soul is meant. But often a *property* or *condition* of any thing, (whether it be taken in good part or bad) is called the nature of that thing, as when it is said, it is the nature of the serpent to strike, and to infect with poison (here, not the substance, but the badness of the serpent is expressed): in this sense Dr. Luther uses the term nature, when he says *that sin and to sin is the nature of corrupt man*.

(13) Form. Conc. 1: 7. 'And at the present time, although in this corruption of nature, God does not create sin in us, but together with the nature which God creates and effects in men, original sin is propagated by natural generation from father and mother.'

Here the question naturally presents itself, in what manner this corrupt nature perpetuates itself, and whether the soul is propagated extraduce? i. e., as in natural generation the flesh of the offspring is substantially transmitted from the seed of the parent, whether also the soul of the child, in like manner, is transmitted from the soul of the parent? On this subject Chemnitz says: "Luther, in his discussions, concludes that he wishes to affirm nothing publicly concerning that question, but that he privately held the opinion *de traduce*. . It is sufficient for us to know the efficient cause that our first parents, by their fall, deserved that, such as they were after the fall, both in body and mind, such also all their posterity would be precreated. But how the soul contracts that sin

we can safely remain in ignorance, because the Holy Spirit has not been pleased to disclose this in certain and clear Scriptural testimonies." The more recent divines declare themselves more positively in favor of traducianism: Quenstedt. "As the soul was the first to exhibit sin, so original sin itself, through the medium of the soul, in which it deeply inheres, is propagated *per traducem*." See this subject more fully discussed in Sec. 20, note 8.

(14) The following are the more particular definitions:—Quenstedt. "In original sin there are four things worthy of attention, to each of which a certain limit of duration has been prefixed. 1) Tendency or root (*fomes*),* habitually inhering. 2) A perception of this tendency or root. 3) The dominion of it, and finally, 4) Guilt. The last is removed by *regeneration* and justification: Dominion by sanctification (not at once, but gradually and successively, because sanctification is not complete in this life). The perception of it is removed by death: The tendency itself, not by a reducing to ashes, (since not the body, but the soul, is the first and immediate subject of sin) but by the dissolution of the soul and the body."

Apology of Conf. 1: 35. "Luther always wrote that baptism removes the guilt of original sin, although *materially*, as they say, the propensity to sin remains. He added also, concerning its material character, that the Holy Spirit being given in baptism, begins to mortify the propensity to sin, and creates new emotions in man. Augustine also speaks in the same manner, and says that sin is remitted in baptism, not that it may not exist, but that it may not be imputed. He openly confesses that it exists, that is, that sin remains, although it is not imputed.

*The word *fomes* means tinder, combustible material; it has been translated tendency, as the nearest approach to the original, under the circumstances.

ARTICLE IV.

LITURGICAL STUDIES.

(Concluded from p. 124.)

The Principles of the Cultus of the Evangelical Church.

THE Protestant church owes her origin to the necessary reaction of the reawakened, pure evangelical consciousness of faith against the *human traditions* introduced upon the doctrine and life of the so-called Catholic church. With the prevalence of these human traditions, and with nothing else, Protestantism, from the beginning, knew itself involved in conflict and battle, against nothing other did it protest, against nothing other is it continually called to contend. Its intent is just as little a new church, not having had an existence from the beginning, as its desire is to produce a new Christian cultus which, so far as contents are concerned, did not exist before. It claims not to be revolution, but restitution, not a new creation or a new formation, but the purification and restoration of both, religion and cultus. In consequence of its *formal principle*, Protestantism views all that does not agree with holy writ as the only infallible norm, rule and measure of Christian faith and life, as human traditions, to the removal and obliteration of which, its purifying and restoring efforts are directed; in consequence of its material principle, however, it declares more definitely all that is in conflict, either theoretically or practically, with the "first and chief article" of evangelical doctrine, with the doctrine of the sinner's justification before God *by faith alone*, to be human tradition.

Protestantism, ever active, in accordance with its twofold principle, to render and preserve pure all christian and churchly life from all traditionary bondage, so especially too, the life of the divine service, its efforts are directed against every thing that has deprived the christian cultus of the Catholic church of its truthfulness and freedom. To procure again, and preserve to christian worship, the forfeited character of truth and freedom, was accordingly recognized from the beginning as its chief problem in the liturgical sphere; the laws of *truth* and *freedom* occupy the first place among those principles, by which Protestantism is guided in regard to the cultus.

The law of truth does not merely require, 1) the external service continually to proceed from the internal, to preserve the latter as its indwelling force, it being its origin, and thus be no mere *semblance*, but a *manifestation* of existing piety, and 2) this manifestation to correspond with the internal nature and constitution of piety to be manifested, so as to be *truly* represented, i. e., unequivocally and definitely, clearly and explicitly, but 3) also that it which enters into the manifestation and representation, be not merely circumstantially, but also objectively true, that it is possessed not merely of subjective, but also of objective truth. The christian cultus is only so far true, as it is a *true* expression of the impression of *true* christian faith on the human mind, or as the alone objectively true and positive christian religion, the real communion of man with God, mediated by Christ, is seen truly represented in it, not merely any general and indefinite religiosity.

The objective truth of the *consciousness* of faith, as holding in all the different confessions, being dependent on its agreement with the only authentic and canonical word of God, as contained in the sacred Scriptures, according to the *formal* principle of the Protestant church, so too is every *exhibition* of faith naturally bound by the same obligation. Consequently, the truthfulness of the cultus in harmony with Protestant principles, is based upon this fact, that the true, the only objectively true and *evangelical* faith of the *Bible* in redemption, is just as truly *expressed* as it is *appealed* to by the cultus. This will be the case whenever, in christian worship, the word of God is preached pure and unadulterated, in agreement with the Holy Scriptures, and the sacraments are administered according to their divine institution, as recorded by the Evangelists and Apostles, on the one hand; and the reception and use of the means of grace, as well as the common adoration and worship of God in Christ, are performed by a true evangelical faith, in the true biblical sense and spirit on the other. The christian cultus, viewed from the *material* principle of our church, appears as having forfeited the character of truthfulness, and *abused*, in the sense of the reformers, or to superstition, as soon as its acts are considered and treated as something that works magically and theurgically, or as soon as the external action in it assumes the pretension of salutary effect *eo ipso*, and aside from that faith that is represented and verified in it. The doctrine of

the sinner's justification before God by faith alone, does not tolerate the thought of an external act to merit grace and appropriate justification, in the way of an "*opus operatum*," "*sine bono motu utentis*," but stands in direct contradistinction with it. The external act of hearing the word does not justify man before God, but that faith, the origin and preservation of which is found in the operation of the Holy Ghost, by means of the word, and which, on that account, will desire ever renewedly to hear this word as its necessary nourishment and food. Just in the same way, the external and bodily use of the sacraments is of no avail, if faith is not present to lay hold of and apply the proffered grace and gift of God. No external work of adoration and worship can be well-pleasing to him who looketh not on the outward appearance, but on the heart, if it is not the product of inner worship, if it is not a fruit of faith, a natural and necessary expression of piety really existing in the heart. The cultus, then, not as something *outside of* and *aside of* faith, but absolutely as its vital function and verification, is possessed of truth and value before God.

The same relation to faith, however, which in consequence of the *material* principle of the Protestant church, guaranties to the christian cultus its *truthfulness*, secures its freedom also. This freedom depends on the fact that faith is not subject to any law of the cultus, but that, on the contrary, the cultus receives its law from faith, so that the christian cultus is not brought to faith with the external necessity of a divine ceremonial law, but it is rather the externally free, as well as internally necessary product of faith itself, so that the acts of the cultus are not works commanded by law, the burden of which is imposed on faith, by the performance of which it is to merit grace, procure for itself salvation and righteousness. But it is rather a gratification of an internal want merely, a necessary verification of the vital impulse of faith. Faith, not subject to any law of the cultus lying beyond itself, and foreign to its being, but following alone the internal law and impulse of its own nature, it moves perfectly free. If this were not so, if the acts of the cultus possessed a character of works necessary to salvation, externally commanded and prescribed by a ceremonial ritual, there would not alone no freedom prevail in the sphere of the cultus, but righteousness would be represented, not as proceeding from faith alone, but also from works of the law.

If, therefore, we said above that the objective truth of the christian cultus is conditioned by its agreement with the divine Scriptures, it is not to be understood as if there were a divine ritual laid down in the New Testament, the accurate and punctual observance of which, is divinely commanded; and necessary for the purpose of mediating salvation. The Catholic church, indeed, confounds and exchanges law and gospel in such a way as to view the latter but as the perfect new law, and Christ but as the giver of this new law; but the Protestant church bases herself throughout, upon the true distinction of both economies. In the Gospel she finds something entirely different from a "*nova lex*," and denies throughout, that Christ has come into the world, to erect in his church and her cultus, another *legal* institute to mediate salvation. She teaches, that Christ has brought to the world the righteousness by faith, and instituted his church as a communion of believers, and the worship of the redeemed as an adoration and worship of God in the spirit of freedom and in truth. The means of grace, the word of God and the sacraments, are divinely given in the New Testament, but respecting the particular use of the means of grace in worship, and the form under which the divine contents of faith are exhibited in the cultus, no ceremonial laws are appointed. According to the New Testament, the christian cultus seems to be confined neither to certain *persons*, nor to certain *times* or *seasons*, *places*, *forms* or *formularies*. If but the means of grace are used in their essential integrity, and the exhibition of faith is verily a true exhibition of the true faith, all besides is left to the free development and verification of the christian churchly life. Christ was no liturgical law-giver, and in the means of grace he only granted to faith what it needed for itself, though not what it required for the further object of its self-exhibition. This was not to be brought to faith from without by precept, but from within. The Apostles, accordingly, as we learn from the New Testament, did not conduct themselves as vicars or authorized deputies of a liturgical law-giver. The christian cultus developed itself under their eyes, in a manner adapted to the relations and circumstances of that time, upon the basis of the organization of the Jewish Synagogue. They interfered chiefly when offences had been committed in the natural development of life against the nature of christian faith, or any general moral law. The first organization of the worshipping assembly of christians, as we are informed from the pages of the New

Testament, is so far from enforcing itself as the most perfect formation of the christian cultus, and as a binding law for all future times, that we have rather to recognize in it but the first beginnings of the development of a christian liturgy. The requisition of the correspondence with the sacred Scriptures, in the strict sense of the word, refers not to the manifestation or external form, but to what was to be manifested, to the contents of the cultus. Untrammelled by any outwardly compulsory law, faith may, and has a right to employ every thing freely in the cultus, whatever may seem adapted as a means in order to exhibit itself in its truthfulness. The *Lutheran church* was, from the beginning, free from the error of restriction to the external form of worship, as it existed in the most ancient days of the church. It having prevailed partly in the *reformed church*, she denied, in opposition to the material principle of Protestantism, the true freedom of the cultus, and placed herself upon a stand-point somewhat similar to the Catholic mode of legalistic thinking. Compare Jer. 31: 31-34; 32: 38-40; John 4: 23, 24; Rom. 3: 28; Gal. 2: 16, 21; 3: 10-13; 4: 1-11; 5: 1-6; Col. 2: 16-23.

Augsb. Conf. Art. 7, 15, 26, 28; Apology, Art. 8 (of human traditions in the church). Smalc. Art. 2: 1-4. Larger Cat. in the explanation of the third commandment, and Form. Conc. Art. 10 (of church usages).

The law of freedom then indicates, that there is no ceremonial law of the New Testament, that the acts of the cultus do not possess a character of external works, commanded of God, and necessary to life and salvation, that the consciences of believers are not bound by this or that form of external worship, and that the order of worship or of the church altogether, becomes an intolerable commandment of men, as soon as they claim to be a necessary element of the divine order of salvation. But, because there is no external divine law that prescribes the form and shape of the christian cultus, it does not follow that *it is not subject to any law whatever, and would be something entirely accidental and arbitrary*. As everywhere the essence of true freedom is not to be found in arbitrariness, so in this case too; and we would not be in the least justified, as is frequently done, to confound the freedom of the cultus with the power conceded to the individual liturg, so as to incline him to act arbitrarily. Far from it, that the submission of the liturg to an order and form of the cultus, published and approved by the whole church-communion,

should not agree with the freedom of christian worship, it is rather, aside from all other reflections, which would go to establish its necessity, the only means, too, to render the congregation safe against any arbitrary conduct on the part of their liturg. Freedom is not identical with arbitrariness, but with self-determination by moral laws, with inward moral necessity. The service of God cannot seek its freedom, then, in being entirely exempt from law, but only in this, that it is not subject to any outward traditionary service, that it is not bound by any other laws than those which lie in its own inward being and relation to faith. Freedom has no existence against the truth, but in the truth and for the truth. We can consequently derive no reason from the nature of freedom in the sphere of the cultus, to justify the subject to act against the truth.

But the law of freedom does not merely find in the law of truth, on the one hand, its positive fulfilment, and on the other, its necessary circumscription; there are other general laws also, proceeding from the most inward being and idea of the christian cultus, which exclude arbitrariness, and which true freedom will not gainsay. The christian cultus is, as we have seen, no merely individual, subjective or private worship, but public, common and churchly. Its subject is not the individual believer *per se*, but the congregation of believers.—Hence we infer that the merely individual and subjective understanding of the Scriptures cannot be enforced *volens volens* as objective truth, but wholly the common interpretation of the church; and that the private faith of the individual subject cannot lay claim to be exhibited in the cultus, but the faith of the congregation. The previously required agreement with the Holy Scriptures becomes *ipso facto* too, a requisition to correspond with the confession of the church, because the church Protestant believes and confesses nothing other in command than what is according to her common conviction and experience, wrought and testified by the Holy Ghost, the pure and unadulterated doctrine of the Gospel, the essential contents of the divine word. The communion of faith not being in every respect merely altogether perfected, but, at the same time too, still involved in a process of growth, and as the common cannot be at all conceived as something abstractly general, something that obliterates all individuality and subjectivity, something of an exclusive and absolutely negative character; the individuals not being merely in the communion, but *vice versa*, the communion in them

too, the cultus would certainly be one-sided, if the common faith or common piety were exhibited in it in this circumscribed common form, and not in the free manner of individual and subjective expression too. But whether it be the latter form or the former, under which faith appears and exhibits itself, it would and could ever be, as previously said, not a merely individual and subjective faith, but an essentially common faith expressed in the cultus, whether under an individual or common form. But not merely that which is to be exhibited in the cultus, the contents of the cultus must prove itself to be essentially common, the very action too, in exhibiting it, must bear this same common character. Protestantism, according to its avowed principles, knows nothing of a priesthood with divine privileges, in order to a legal mediation of salvation. Nor can it regard the act of cultus as the act of a priesthood standing between God and the congregation, but merely as an act of the congregation. But this certainly does not involve, that the whole congregation is everywhere and always to act in immediate concert by visible and audible expression. There may be, as we have seen, nay, there must even occur a form of action, in which all participate by means of the delegated organ of individuals. But in this case, the delegated organ acts merely in reference to the loud expression. Essentially, it is an action, performed by the liturg in union with the congregation, and the congregation with the liturg. The total congregation acts in the worship of the local congregation in the name of God, by administering the means of grace through the organ of her specially called servants. Yet without the positive receptivity on the part of the members of the congregation, the administration of the means of grace can form no act of cultus; without the recipients of the sacraments, the administrator is not enabled to act. The self-activity of the clergy is exhibited in worship, as determined by the susceptibility of the laity, and the latter again, as excited and put in motion by that of the former. The common expression of the common faith provokes the individual and subjective one, in the free discourse of the specially gifted and called, and the latter the former again. The cultus can alone, therefore, be exhibited as living, in the character of an action both common and mutual. The third element, accordingly, is that of a *common* and *mutual* character, founded in the evangelical nature and idea of the christian cultus, and thus entitled to prevail in this our sphere.

Viewing the matter on one side, and superficially, it might appear as if this common character in worship received greater significance in the cultus of the Catholic church than in the Protestant. For, aside from the fact, that the free discourse, the individual living expression of the common faith recedes altogether, and appears almost as disappearing, the strictest adherence to the forms of worship, as handed down from churchly antiquity, prevails, and the closest agreement respecting their use in all countries and places of the earth. Yes, the Romish church goes even so far as to employ, everywhere, one and the same language in the worship of God. But it is, on the one hand, of that common character, which passes itself off at the cost of, and in contradiction with truth and freedom, and, on the other hand, we miss the truly common character in her worship, the cultus appearing too much merely as the priestly action of the clergy for the benefit of the congregation, at which the beholding or listening congregation are purely passive, or during which the individual members have their private worship for themselves. That the cultus of the present should be in constant connection with that of the churchly past, that the worship of the local congregation should agree with that of the total congregation, is implied certainly too, in this common character of the cultus; yet the chief point is always this, that the local congregation assembled for the liturgical end, be pre-eminently engaged in a living common and mutual activity respecting the expression and verification of her piety.—What the Apostle Paul says in the fourteenth chapter of his first epistle to the Corinthians, about the “speaking with tongues,” is here in place, and especially the thirty-sixth verse of that chapter, where he reminds his readers that the word of God did not come out from them, nor come unto them only. The church Protestant enforced the cultus from the beginning, both theoretically and practically, not as the one-sided action of a privileged clerical order, but as an action, living, conjoint and alternate between clergy and congregation. In reference to the relation of the worship of a local congregation to that of the total, she correctly declares that “it is not necessary to the true unity of the christian church, that uniform traditions, rites and ceremonies, of human appointment, should everywhere be observed,” and that for this end, “it is sufficient that the Gospel is preached in harmony with, and according to its true intent and meaning, and that the sacraments are administered in consonance with

the word of God." (Augsb. Conf. Art. 7.) The requisition that the worship of God should be borne by this churchly common character, that all the local congregations should agree, refers, first and foremost, to that which is to be exhibited, to its contents, and to those acts in which, not so much the local as the total congregation is seen to act by the organ of her called servants in the name of God. But in respect to the other parts of the worship of God, the church Protestant, from the beginning, was concerned for the most possible harmony, and a difference was tolerated more within the limits of the confession, than within any church of any country standing under the same common regiment. As far as the sphere of usefulness of any church government extended, it introduced a common *order of things in church and worship*, but from reasons by which no encroachment on the liberty of faith or of conscience was exercised. The prefaces especially, and the published mandates of the first Protestant church regulations, afford proof, in this respect, for our assertion.

A form of public and common action, like that in the cultus, cannot, and dare not refuse to submit to the rule of the general moral law of *order* and *decency*, will not sacrifice the proper organization and orderly course of such action to accident, or the option of a few individuals; care must be taken that the different functions and the persons acting do not interrupt and disturb each other, that checkered pele-mele arise, but that everything appear decently and expediently, arranged in proper order and succession, so that no confusion or disorder arise, but harmonious coöperation prevail. The several parts must be united to an organic whole, and the different acts follow in such a succession, as characterize the nature and end of common worship. The law of *order* and *decorum*, then, is to be named as the fourth principle of the christian cultus as holding in the evangelical church, to which the symbolical writings so frequently refer (A. C. Art. 15 & 28; Apol. Art. 8 & 14; Form. Conc. Epit, 10), and which is so emphatically enjoined by the Apostle Paul. (1 Cor. 14: 33, 40; Col. 2: 5). The chief requisitions of this principle are, the exactness in time and place, as well as the order and course of worship, the proper distribution of the different functions, and especially the provision made of particular organs to direct cultus-action.

Finally, the contents of the cultus being *per se* of an inner and purely spiritual nature, a something which, as such, can-

not appear and communicate itself without the plastic activity of the spirit, which assimilates the natural and sensuous to itself, employing it as its body, the bearer and organ of its manifestation, the acts in public worship, generally speaking, must necessarily assume an artistic character. Beauty is the law for the representation of art in general. The beautiful may be said to arise when the antithesis of the natural and spiritual is entirely overcome by the plastic activity of the spirit, and the former is so transformed by the latter, as to appear merely as its transparent body and natural bearer. It is the real sensuous representation, the corporeal and bodily manifestation of the ideal, existing immediately in the human mind.

Cultus-action cannot dispense with beauty and art, its end being to afford an expression to be perceived by the senses of something spiritual, and to keep everything distant that is low and common, all that is sensuous, impure and unworthy, or merely sensuous, and not a reflex of the spiritual. But as little as the contents of the cultus is the spiritual and ideal generally, just so little can liturgic action be identical with artistic action generally, or beauty be its highest law. There is an immense, a specific difference between profane and sacred art. Profane art never advances higher than a religious contemplation of the world, but true churchly art is the representation of the divine, apprehended in the natural contemplation of God for the end of common devotion. The spiritual as the contents of the cultus, and calculated for the senses, is the christian religion, the direct consciousness and feeling of the communion with God mediated by Christ, the piety and devotion of the christian congregation, consequently that which is holy *per se*. It being brought to exhibit itself directly in a proper manner, its result is not the beautiful, but the *solemn*. Consequently, the character of *solemnity* is the last fundamental law, or the last principle for action in the evangelical cultus.

All liturgical action will correspond with this principle, if in it the arts are disrobed of all their own natural ideal contents, renouncing all efforts, by their dexterity and skill, to please, if they serve but the sacred object they are to represent, both respecting form and contents, and appear as entirely devoted to, and exclusively determined by it, in their production. The artistic style of cultus is possessed of the attributes of *chastity* and *simplicity*. Chastity has regard

to the contents of the cultus, its subject-matter, and consists in this, that the arts engaged in the service of the cultus, will not transfer any of their own and worldly ideal contents to this sphere, whilst simplicity, however, prevents the vain intervention of an artistic skill, not called for by the contents of the cultus, and not subject to the latter in the way of simplicity and modesty. All that conflicts with the chastity and simplicity of the churchly style, must be shunned in the cultus, for it would not then correspond with the law of solemnity, which can only be the case whenever the sensuous claims no interest or good pleasure for itself, being, indeed, present for the senses, though as good as disappeared, in regard to the spirit, as the latter sees and feels but the manifestation of the holy in the cultus.

The less isolated the named principles coöperate, the greater their harmonious union and mutual interpenetration, the more living, the more pleasing in every direction, and the more perfectly satisfying will the cultus appear. No one element of religion and piety will make itself felt at the expense and exclusion of the others; the use of the means of grace, not at that of worship, the representation of the abiding essence, not at that of the implied growth, the common expression of the common, not at that of the individual and particular, that which is circumscribed, not at the cost of freedom, unity not at that of multiplicity, stability not at that of the just demands of perfectibility, the delegated action of individuals not at that of the mutual and direct coöperation of all, and *vice versa*. On the mutual mediation of all these counter positions, on their resolution into a higher unity, and not upon their displacing and excluding each other, depends chiefly the *living* character of the cultus.

III.—*Of the elementary parts of the Christian Cultus of the evangelical church in general, and the word, as such, in particular.*

The communion of God with believers constantly mediated and represented by the word of God and the sacraments, the believers, too, cannot represent their communion with God in any other way than by the means of word and significant symbolical action. *Word* and *work* are, therefore, the two elementary component parts of the cultus-act.

The *word* is the means to represent or exhibit what is most nearly related to the intelligent nature of the spirit, and by

which this same spirit expresses itself in the clearest and most explicit manner, the most direct and definite. The audible word is, indeed, but the external sign, for the senses, of another internal word, identical with the essential form, and with the definite limitation of perceptions and conceptions in our mind; but the sign is connected with the thing signified in our consciousness, in such a perfect unity, that we think but in the words of our language, and that as we find everywhere the most immediate transition from the representation to the word, so too, from the word to the representation. Piety then, can, under no condition, dispense with the word, in order to satisfy its impulse to communicate, express, verify and exhibit itself in the cultus; neither will it be confined to the use of the word alone, because, considered as a means of representation, the word is, indeed, the most adapted to represent reflections and representations, but not so with regard to our emotions and feelings; and all which vitally fills and moves the inward man, will not merely awaken this impulse to communicate in the one direction, and appear in the world by means of one organ, but will seek to give utterance to itself in all public ways, and by all such means as are at its command. Spirit speaks to spirit, not merely by means of the word and the bodily organ of the tongue; it may everywhere break through the bodily covering, and subject all that is natural as an organ to represent itself. It speaks also by significant signs, and makes itself known by its works, whether they are transient as to time and space, or fixed in these same relations of time and space.

The less doctrinal a religion is, according to the nature of its being, the less a religion is based on a definite revealed doctrine of faith, the more exclusively legal its character, the more outwardly the entire relation of man to God is apprehended, the more will the application of the *work*-element prevail in its cultus. On the contrary, the more inward and spiritual a religion is, according to the nature of its being, the less it makes the communion with God depend on a mere outward acting, the more it rests on a developed knowledge of God and doctrine of faith, the more will it be determined to employ the *word*-element in its cultus. Yet the application of the one element will never be entitled quite to exclude or displace the joint use of the two, because the cultus-action would then be made to appear as one-sided, and involved in an unnatural renunciation of the variety of the means to represent the inner life founded on the relation of the spirit to the natural and bodily.

The *work*-element predominates in the *Catholic* cultus, because Catholicism views the christian church, together with her cultus, as a new legal institute to mediate salvation, just as perpetually proffered to them by the external acts of a divinely privileged order of priests, as they, on their part, are to merit and appropriate it by similar acts. In the *Protestant* cultus, however, the reversed case of a prevalent use of the *word* must exist, because in harmony with the material principle of Protestantism, righteousness comes by faith alone, and salvation cannot be possessed and preserved in communion with God by external legal works, but alone through its most inward, most specific, and independent appropriation in knowledge, feeling, and will. Faith cometh by hearing of the word, its first expression is the confession of the mouth. The predominantly theodidaskalic and confessing character belongs as essentially to the cultus of the religion of faith, as the ergistic belongs to that of the nomistic religion. The predominantly ergistic character of the Catholic worship, is demonstrated by the fact that the language employed, even for the most part, is of a foreign kind, not understood by the people, and is thus rendered a mere symbolical work.

The cultus-element of the *word* is, according to its origin and dignity, generally speaking, either the word of *God* or of *man*. It is directed either to the *congregation* as a whole and in her individual members, or immediately to *God*.—With respect to its relation to the speaking subject, the word appears either as *free* or *circumscribed*. Touching the mode of delivery, it is either *spoken*, or *read*, or *sung*.

The congregation is obliged, in her cultus, to make an abundant, a varied and comprehensive use of the word, having been delivered to her with *divine* authority, because she is conscious of it, not merely as the ground of the origin, but also of the perpetual preservation, purification, renovation, and development of the life of her faith, and furthermore, as she cannot verify her communion with God without showing herself faithful, zealous and diligent in the use of those means by which God himself mediates the communion of his Spirit with her.

A perfectly pure, unadulterated and reliable tradition of the word and revelation of God being found, according to the Protestant consciousness of faith, in the *Divine Scriptures* alone, these only can, consequently, be directly employed as the word of God in the Protestant cultus. Every other kind

of word partakes of its authority, only so far as it is drawn from it, proving its correspondence with it.

The simplest form under which the divine word may be used in worship, and the churchly consciousness confess, exhibit and prove its dependence upon it, is the *Biblical lesson*. The reading of different portions of the Bible, constituted from the beginning, an essential element of the acts of the christian cultus. If we find the same usage on hand in the Jewish Synagogue, we are not to think of a custom handed down externally and accidentally from the one religious communion to the other, but rather to take it for granted, that here, as well as there, a similar cause produced a similar effect.

The circumstance, that the Holy Scriptures are not now as formerly, accessible only to a few, but have passed over into the private possession and use of almost all the members of the congregation, by no means abolishes the want and expediency of the lesson in the public worship of the church. For aside from the fact, that we cannot read or hear the word of God too frequently at home, and that not all the members of the congregation do really do at home, what they might do by and for themselves, there is a vast difference between the lonely prayer of each individual in his closet, and the public common prayer of the church, as well as between the private and the public churchly use of that means of grace, the word, and the object of the Biblical lesson is not so much for the individual to learn from it what otherwise he could not obtain, as it is rather that a common consciousness of the church and felt want in regard to the divine word, be expressed and verified in a churchly common manner.

As the christian congregation, however, may possess and express such a consciousness and want in reference to a word of God understood and used by her, indeed, as a means of grace, the Biblical lessons should necessarily be read in the vernacular language, so too, that that translation be used, which enjoys the public recognition and authority of the church.

As essential, however, as the Biblical lesson is for christian worship, nevertheless, the use of the Scriptures, and the cultus-action, by means of the element of the word in general, are not all. For if so, the christian congregation would indeed confess herself to the divine word as yet to be appropriated, but not be represented as having already received its essential contents, and by faith appropriated them. And yet she is not a christian congregation, having mere desire for

the revealed truth; she is a christian congregation alone, so far as it is already her possession in consciousness and life. She cannot be conceived of as merely susceptible of and desirous to have faith, but as already believing and confessing; and her faith cannot be referred, indeed, as devoid of all contents, or formally, merely to the recognition of a source whence faith is to be derived, or a norm, according to which the confession is to be directed. Besides the source, then, there will necessarily be the outflow of that source, that which has been drawn from it, desirous of an expression in a free and peculiar manner; besides the norm that which has been and is yet to be normed; besides the divine word, and with constant reference to it, the consciousness and life of the congregation as effectuated and conditioned by that word. In this way only the christian worship proves to be the representation and verification of a religion actually existing in the life of the congregation, in both of the above demonstrated directions, or of an active communion with God.

The necessary reflection of the consciousness of the christian faith and congregation on the contents of the divine Scriptures, read in the service, is next brought into connection with those lessons. The object of this reflection is, at first, to inquire what is declared as the word and revelation of God, how it is to be understood, and finally, how the correctly understood contents of the word are related to the reality of the congregational life, both as a whole and singly viewed. Whatever has been received as word and revelation of God into the consciousness, must be confessed and declared, and the word, as correctly understood in its true connection with the whole of revealed doctrine, and according to its peculiar position in it, as well as by its significance, in order to the realization of the divine decree for our salvation, provokes the mediation of a like knowledge and understanding for the good of others, or the purposes of instruction. Whatever we have come to know and experience as the necessary and indispensable condition of salvation, as exclusively offering and effectuating salvation, requires, finally, that we should bear witness for the benefit of others, a powerful and energetic testimony. The same Holy Spirit that opens to christians the understanding of the divine word, and causes them to experience its saving power in their hearts, works by means of that same word, the consciousness of the divine call and authority also to declare, to teach and to testify unto others what they have been blessed to know and experi-

ence. The reflection on the divine word of the Scriptures in the congregation, being made effectual in an outward direction, and ready to communicate itself, is thus necessarily rendered a living service of that same word, a λαλεῖν τον λόγον τοῦ θεου, as it is called, Heb. 13: 7, and divided in the Acts 20: 20, 21, into three successively stated functions, the ἀναγγελλεῖν, the διδάσκειν and διαμαρτύρεσθαι.

Instituting the churchly office of preaching and teaching, it could not have been the object of Christ merely to establish the office of a reader. The written word of God was not given in order to displace its oral declaration, or render it superabundant, but its object is rather to afford a basis for the latter, as an ever flowing, a pure and untroubled source, a perpetual, firm, and sure norm, an evidently authoritative foundation. Far from it, to substitute themselves in the stead of the oral declaration or to supply it, the divine Scriptures rather secure to it its pure and unadulterated existence, affording it the possibility to preserve and enforce itself as the real preaching of the divine word, in despite of the absence of a perpetual, direct and miraculous inspiration. The written word of God is, indeed, no dead letter, requiring at first the service of man to animate it; it is by its indwelling, working and testifying spirit, quick and powerful, and sharper than any two-edged sword; but our relation to it would not be that of a living character, and the latter would not prove itself to be life-giving, if it were not capable freely to reproduce itself in the human consciousness, or to create for itself living organs for its efficacy. Being freely and openly declared, taught and testified from the ground of this, their inward illumination, and the experience of a pious heart by men, whom this very word animated and enlightened for its service, it meets the hearers at once with a direct demonstration, and with an actual testimony of its life-giving power and testimony, a chief preference of the free service of the divine word before the mere Biblical lesson.

Although it is consequently the divine word in the free oral declaration, the voice of which is heard in the congregation, it is no longer in that form in which it was originally directly given, but as identified already with the believing consciousness, and received into it. It appears no more abstractly devoid of all relation or reference, or in those relations which it occupied to the external relations and circumstances when it first entered the world, but in the most vital and concrete reference to the circumstances and wants of the

churchly present. The service to declare, teach and testify the divine word being attended to in the church, the most identical, untrammelled and living consciousness of the present congregation, is expressed concerning its contents and relation to the present state of churchly life, as well as *vice versa*, of the relation of the existing state of human life to the word as its divinely given norm, rule and line. The necessary reflection in the congregation on the contents of the divine Scriptures, and on their relation to the present circumstances of life, is rendered in this way a service of the divine word, in order to declare, teach and testify it, and this service again, is one in which the divine word is not directly expressed as such, but as reflected by the consciousness of the congregation. We find here, then, the word of God and the word of the congregation, in the most vital union, and most inward interpenetration; the word of God, as it exists in the believing consciousness of the congregation, and the word of the congregation, as the medium by which the consciousness of the contents of the divine Scriptures, as existing in the believers, is represented.

As there are, and necessarily too, according to the foregoing, acts by means of the word-element, or discourses in the sphere of the christian cultus, which express the reflection of the christian consciousness of faith on the contents of the divine Scriptures, in their reference to existing circumstances and wants of churchly life, so, on the contrary, such acts cannot be absent, in which the reflection turns on accidents, occurrences, circumstances and wants of the present churchly life, with reference to the norm, rule and line of all christian faith and life, afforded in holy writ. Was the point at issue in the former instance, the divine Scriptures, the Biblical text, it is in the latter, the reality of life. Is the object of the discourse in the former case, to serve churchly life, rendering direct services to the word of God, the contrary holds good in the latter, proving an organ for the divine Scriptures, at the same time appearing as directly engaged in the service of the present churchly life. The discourses of the former class are not at all destitute of a pastoral character, though they exhibit themselves at first, next and pre-eminently as the preaching of the word; but those of the latter class are pre-dominantly of a pastoral nature, without failing on that account to be directly the preaching of the word.

Both classes of these discourses *address themselves to the congregation* as a whole, or individually viewed, and have,

besides, in common, to be the means of verifying the life of the christian church, pre-eminently on the part of her ever continuing and progressive *growth*. Their object is to introduce the more fully and comprehensively, the divine word in knowledge, feeling, and will, into the entire life of the members of the congregation, to obliterate gradually the difference still existing between the consciousness of God and that of the world, both with the individuals and the entire congregation, or to mediate the more perfectly, the truth of the divine word with the reality of life, and *vice versa*.

Yet as little as with the Biblical lesson, may the acts in a christian worship stop short at the meditation of the divine Scriptures, in their bearing to the reality of life by means of the word-element, or *vice versa*, at the contemplation of the reality of life in the light of the divine truth of revelation. It is not enough for the life of the christian church, evermore to refer itself in a conscious manner to its ground of origin and preservation, namely to its norm, rule and measure, and thus to be more and more edified in the totality as well as individuality of its members, by perpetually drawing from its source, and being ruled and directed by its divinely given norm, seeking to do justice to its *impulse of growth*. It could not be a life of communion with God as actually already *completed*, a religiosity or piety already actively engaged, if it has not *direct* reference to *God*, if it does not verify itself to be the consciousness and feeling of direct and personal communion with the personal God by means of direct and personal address too, by *prayer*.

The more living and inward the communion with God is realized, the more his consciousness of God has received into itself the entire consciousness of the world, being ever present to him, the more will his entire life be transformed to a prayer, a prayer "without ceasing." "Always to pray," which is nothing other than the continuity of the consciousness of God in all our thinking, feeling and willing, nothing other than the constant walk in the communion and presence of God, or the constant frame of prayer, but is so far from doing away with prayer as an act to be specially observed in time, that this same act proceeds rather from that general disposition with that same necessity, with which too the prayer of the heart finds its way to the prayer of the mouth or tongue. The consciousness and feeling of their communion in and before God, will necessarily afford to believers an im-

pulse to common prayer too. How then could it be thought possible for christians not to feel themselves more than ever called upon and urged to pray, when assembled for the purpose of an act of cultus, with the exclusive object in view to verify and represent their piety? The consciousness and feeling of sin still cleaving to us, will necessarily drive to the confession of guilt before God, and to ask forgiveness; the consciousness and feeling of grace cannot be conceived as actually present, without seeking its satisfaction in the most joyful praise of God, and in humblest thanksgiving toward him, and whatever the heart of the believer desirous for salvation can and must wish, being tempted in various ways, by inward and outward, his own as well as others' need and extremity, is necessarily made the object of the most zealous petitions and the most heartfelt intercessions with God. Wherever there is no impulse to pray, there too, is no true, no living faith, and wherever that impulse is not found to seek a common character, the same may be said of the piety upon which it is based: it is not the true genuine piety of the christian church.

The public prayer of christians in worship, corresponds with its nature and law, if it is 1) generally *true and real*; 2) *peculiarly christian* or *prayer in the name of Jesus*; and 3) not merely individual, subjective, private, but *public, common, churchly*.

Prayer is *true and real*, whenever our address to God is direct, exclusive, and undivided, and when we have no other desire, no other object in view than to obtain a hearing. It is a *sham prayer*, whenever it assumes an address and design intended for the congregation, whenever it strives not so much to be heard of God, as to secure the congregation's hearing, whenever it employs the address to God, but as a rhetorical figure, as it were, for something to be told to the congregation. Our latter days, which have lost the true faith and mind of prayer, have produced nothing more frequently than such pseudo prayers, where it can plainly be felt and discerned, that they are not *born* out of a heart in need of and believing God's hearing, but are *fabricated* with an understanding speculating on means and end, and that they seem merely to have directly to do with God, whilst, properly speaking, it is but in fact with the congregation. They are not the natural expression, the direct effusion of a consciousness of the world already received into the consciousness of God, but desire to design and effect, at first, this reception like unto

the discourse, only in a different way from it. They are seen therefore to spread themselves in cold reasonings and reflections, they lose themselves in verbose deliberations and contemplations, and at times even depart altogether from the external form of prayer, from the throughout direct address to God. There prevails in them either a languid, dry and frosty tone of contemplation, or an artificial attempt is made to supply the deficient natural fire of devotion of a heart in need of God's hearing, and believing that he will be heard, by distasteful sentimentality and false pathos. Our good God must present himself to have something recited or lectured to him, where the only heart's wish is, that the congregation hear and take it to heart. Such prayers must be offensive to every healthful and truth-loving christian, as false and hypocritical, and are, indeed, a perfect abomination in the sacred place, an actual abuse of the holy name of God. Let no one feign to pray, if he can or will not pray, if he does not really address God impelled exclusively and directly by the anxiety of his heart, and with the believing assurance that God will hear. Wherever prayer is the product of the wants of the heart, it being fixed upon God alone, sure of being heard, only there it is a prayer direct, fresh, living and full of motion, all of which properties necessarily belong to it.

As the christian is aware of the filial relation to God in which he stands, and from which sonship his prayer proceeds, as throughout and exclusively mediated by Christ, being acceptable to God in Christ only, and the christian consciousness of faith and of God being such as to refer everything to the redemption in Christ, the peculiar essence of christian prayer, the same by which it is distinguished from every other true and real prayer is this, that it is *prayer in the name of Jesus*. The prayer in the name of Jesus does not merely embrace, 1) that it is a prayer in humble acknowledgment of our own unworthiness and destitution of all merit before God, on the one hand, and in a true believing confidence in God's free grace in Christ, on the other, or that it implies a certainty of being heard, which is based on nothing but the promise, the merit and mediatorship of Christ, but, 2) also the fact that the entire contents of such prayer is seen to manifest itself as effectuated by true living faith in Christ, and inspired by the very spirit of Christ. The old man cannot pray in the name of Jesus, but alone the new man, not the unregenerate, but alone the heart regenerated already by faith, not our own natural spirit, but the spirit of Christ

alone in him, can pray in the name of Jesus. He who prays in the name of Jesus, presents but such thoughts, emotions, and desires before God, which God himself has worked in him by his word and spirit; he prays, as it were, in the person of Christ, ever pre-eminently asking for those things for which Christ had come into the world and suffered death, for which the son of man, exalted to the right of the majesty on high, does ever make intercession with the Father for his believing people, and which, according to his decree from all eternity, he is willing graciously to grant unto all who are in Christ. He who prays in the name of Jesus, does not pray according to his own, but to the will of God, not in his own, but in the mind and spirit of Christ; so on the contrary too, is conscious of Christ as asking the Father in his name, as his advocate with God. The pattern and type of the true prayer in the name of Jesus, is the Lord's prayer, respecting its contents, of which, consequently, such a frequent and direct use is made too in the worship of christians. Externally considered, the prayers of christians in worship, exhibit themselves as prayers in the name of Jesus, by their concluding formula, which, with reference to the Trinity, expresses the confident expectation of being heard for the sake of the merit of Christ.

Although the prayer in the name of Jesus, so far as it is intercessory prayer, is not, and cannot be, first and foremost anything else than to ask earnestly for the forgiveness of our sins, the preservation from temptation, and power to overcome it, deliverance from evil, sanctification of the name of God, the coming of his kingdom to and in us, the doing of his will by and with us, on earth as it is in heaven, consequently to ask for all which contributes, on the one part, to the honor and glory of God, on the other to our eternal salvation and that of others, according to God's own will, to ask for the successful progress of the work of redemption, the intensive as well as extensive growth of the christian church, yet the prayer in the name of Jesus is far from altogether excluding the petition touching our bodily necessities, or asking of God to modify or lessen temporal evils. We certainly may and dare pray also for our temporal and bodily wants in the name of him "who went about doing good" (Acts 10: 38), who everywhere and always so gladly succored the wretched and needy, who was moved with compassion towards the people when they had nothing to eat in the wilderness (Mat. 14: 14), and who himself taught us, in the Lord's prayer, to ask for

the daily bread, as long as we do it without that earthly, worldly, carnal and selfish mind, neglectful of salvation, with true patience, submission, and leaving these, our earthly interests, entirely with God; and further, that if we ask for daily bread, it be done, not as if the earthly were its own end, but ever only in reference to salvation, which should constitute the predominant, nay, strictly speaking, the only true interest of the christian's heart (Matt. 6: 33; Col. 3: 2; Matt. 26: 39). All such petitions, however, which instead of being inspired by the spirit of Christ, are rather reproved as sinful by the word of God, are absolutely irreconcilable with the peculiar nature of christian prayer, or the prayer in the name of Jesus; consequently, all petitions which have their origin in an earthly, worldly, carnal, selfish and loveless heart, as, for instance, to ask for vengeance upon our enemies, or the success of an evil and inimical enterprise, or stranded goods, *et sq.*

An essential characteristic of christian prayer, as a prayer in the name of Jesus, is that it is not merely *petition*, but also *intercession*. The christian faith in redemption comprehends all mankind as one before God; we can pray therefore but in the mind and spirit of Christ, if we pray with a sincere heart even for our enemies, exhibiting ourselves as those who love their neighbors as themselves, which is, to love themselves no more than they do him. The prayer of christians in worship, then, must necessarily contain intercession for all men, as having died in Adam, and to be made alive in Christ, particularly too, for the brethren of the faith, with whom they know themselves already united as the members of one body. Besides, for the unconverted, that they may be converted, for the converted, that they may not slip or fall, and where they have erred, that they may be established again, for the needy, those who are in danger, and for the oppressed of every kind, that they may receive succor, and finally, according to the Apostle's express admonition (1 Tim. 2: 2), especially for kings, and for all that are in authority, so that by their divinely appointed government, the designs of the kingdom of heaven may be promoted, and that under their protection we may lead a quiet and peaceable life, in all godliness and honesty.

The opinion in regard to the propriety or impropriety of making intercessions, in the proper sense of the word, for the deceased, depends necessarily upon the view we take, whether we consider the time of grace in any way extended beyond

death, or whether the eternal doom of every individual is unalterably and irrevocably fixed with his departure from this world. The Catholic intercessions for the dead, in the sense they are regarded by the Catholic church, as well as the manner and mode in which they are performed, cohere with the unevangelical doctrines of purgatory, and the meritorious or vicarious force of good works, and had accordingly, as such, to be rejected by the Protestant church. She knows nothing of temporal punishments, which those in a state of grace, who have their guilt remitted unto them, should yet suffer in yonder world. The Protestant church recognizes but the blessed and the damned after death. The former need no intercession, the latter cannot be profited by them. Yet the eucharistic and votive prayer for the dead, on the part of the Protestant church, that prayer which renders up thanksgivings for their happy departure from this world, and which is but the natural expression of a loving, well-wishing heart, is by no means rejected by her, nay, she expressly protests against having fallen into the heresy of Aërius (Ap. of Augsb. Conf., p. 274).

The *confession* and the formulæ of *salutation* and *benediction* appear, according to their tendency, in a manner between the address and the prayer. Our confession is a confession before God, as well as before the congregation, and in regard to benedictions, we know a prayer to God to be concealed beneath the address.

In the same way, however, in which the acts in worship differ from each other by means of the word-element according to their tendency, so too do they differ also concerning the *subject* from which they originally and directly proceed. They are acts by means of the *free*, the independent, or the *circumscribed*, the dependent, word, just as they directly proceed from the ministerial or pastoral calling in the congregation, or in union with the congregation, or originally too from the moral person of the entire church-communion.

If the clergy produce freely, certain addresses, prayers, salutations and benedictions for every single casualty, but in accordance with a churchly formulary, follow some as prescribed for use, the only reason of it can be found in the fact, that they are not alike qualified in both of these instances, and that the one action is to appear as proceeding not just as originally from than as the other.

We have previously already drawn the attention to such a difference in the positions and functions of the clergy in the

sphere of the christian cultus of the evangelical church. The clergy are namely, on the one hand, the organ of the church, designed to perform different actions in worship, in the name of God, on the other, to be the organ of the congregation, the end of which is to represent and verify their own life before God; on the one part he is the appointed and called servant of the total congregation, for the purpose of the local congregation, and on the other, director, leader and pre-eminent too, member of the latter. This difference in the qualifications in which he appears as acting in divine service, will necessarily too, express itself in a difference regarding mode of action.

Whenever the minister speaks as the rightfully called servant of the divine word, as the preacher and pastor, he cannot be viewed as bound by a formulary, for in preaching and pastoral discourse, the truth of the divine word is constantly to be mediated by the concrete reality of the churchly life of christians, as existing in the local congregation, or, on the contrary, the concrete reality of this life by the general truth of the divine word. This mediation is alone rendered possible by such *individuals* as are likewise organs of the Holy Scriptures, and of the better consciousness of the local congregation, who possess the same degree of intimacy with the truth of the divine word, as well as with the reality of life in the congregation, and being enlightened by the former, they are found faithfully and zealously engaged in the pastoral service of the latter. The reference of the word of holy writ to the individual particular circumstances and wants of congregational life, and of the latter again to the former, is something which cannot be reduced to a standing form, but must everywhere and always shape itself anew, proceeding ever anew and originally from the bosom of an enlightened congregational consciousness. Just upon it, as we have seen, depends the special force of the oral declaration, teaching, and testimony of the divine word, so that it at once here meets us with a direct and incontrovertible proof of its life-giving power and efficacy, exhibiting itself to view as reproducing itself in individuals in the form of life, and animates them for its service, enlightening them with its light, and causing them to experience its saving power in their own hearts. The divine word is to be testified to its hearers in the form of something really, practically known, believed and experienced, as living in the very congregation. This action must, therefore, necessarily proceed directly and origi-

nally from within, out of the very mind and heart of the individual speaking; consequently, any general and common expression of the common faith cannot be here in place, but alone an individual, subjective and particular expression of it; the minister cannot, in this instance, serve the church as an organ that is bound, but as one that is free. The common contents of, the agreement with the confession of the church, dare not be absent in his discourse; otherwise he would not speak as an organ of the church and her common consciousness of the essential contents of the sacred Scriptures, but the form employed by him to deliver said contents, and to mediate it with the real life of the congregation, cannot be given to him from abroad, but must be freely produced by the consciousness of his own person and the life of his faith. The moral person of the entire church-communion cannot directly act in the capacity of preacher and pastor, but alone that individual, especially gifted, and on account of these gifts rightfully called of her; but just because all acts referred to proceed originally from the individual, they cannot be confined to any formulary of the church, but must necessarily be externally free.

But if the church herself cannot directly exercise the ministry of the word, that means of grace, but must leave it to the indeed inwardly bound, though externally free service of single individuals, called by her into this service; if *those* discourses, in which the truth of the divine word is to be continually mediated by the reality of life in the local congregation, and *vice versa*, if these discourses cannot originally proceed from herself as such, let it not be inferred that there is no discourse whatever to proceed originally from her, so that she could not at all speak directly to her members. The ministry of the word is not only hers, but the administration of the sacraments also, and the consecration of the particular relations and circumstances of life, which God himself has especially blessed in his word. Why the moral person of the entire church-communion should not act in this sphere as the one from whom all, both discourses and acts, directly and originally proceed, is inconceivable. Nay, she must do so, if she is desirous to preserve these acts in their true objective character, in their generally churchly dignity, and to ward off from them every injurious influence of the individuality and subjectivity of her individual servants. Essential to the sacraments is also the unaltered use of certain words in connection with the visible sign, on the integrity of which the

whole force, efficacy and validity of the action depends, and with regard to the benedictions too, they certainly lose not, but gain in dignity and importance, if they are not represented, as proceeding originally from a believing individual, but from the church herself. Here no change is to be undertaken, in order to suit the acts named to varying individual circumstances and wants: the sacrament is also to assert its objectivity in opposition to the same and common wants of all the members of the congregation, and respecting the benedictions, it is not so much the individual in his particular individuality, who is the object of consecration, as it is the calling rendered important for the kingdom of God, and the significant relation of life, upon which it is made to enter. At any rate, *those* words by which the sacramental acts and churchly benedictions are properly effected, cannot and dare not be such as exhibit themselves to have proceeded originally from the individuality of the individual clergyman, and are, on that account, changeable and fluctuating. The church, not the person of the minister, is here the proper subject to act and speak, and she does it by putting her words into his mouth in the way of a formulary, employing him, not as independent organ, but dependent.

Yet it is not merely in the formula, properly speaking employed for the administration of the sacraments, and the churchly benedictions, that the moral person of the church herself has a right to appear as the acting subject from which the speaking here originally proceeds; for the same reason for which she claims to be the original and proper owner of the right to administer the sacrament, or to impart the benediction in the name of God, she will also make use of the occasion as a faithful mother, to attach her own pastoral address to the reception of the sacrament or benediction. The churchly admonition, however, can alone have the like relation of all church members to the sacraments or to the acts of benediction in view, and accordingly, by no means excludes the preceding or succeeding free discourse of the minister, suited to the just claims of the temporal, local or special relations, circumstances and wants of the persons concerned. We see then, that the limited and the free word of address, the discourse of the church, though delivered by the organ of her called servant, and his own discourse employed in his special pastoral calling in the church, may properly appear hereafter and by the side of each other.

But as the address appears in a free or a bound form, just in proportion as it proceeds originally from the preacher or pastor, as from an especially gifted and called individual in the congregation, or from the moral person of the entire church-communion, as such, a similar difference occurs also in the sphere of prayer. Its original subject is also either the clerical individual or the moral person of the entire church-communion, as such, or finally, all the individual members of the congregation at the same time. In the first named instance, it cannot appear in any other form than as *free, extemporaneous prayer*, in the latter too, however, it necessarily calls for a *formula of prayer*.

The christian cultus cannot be devoid of *free extemporaneous prayer*, because otherwise the special individual and varying relations, circumstances, wants and frames of the religious life in the local congregations would not find their necessary expression in prayer before God. On the other hand, however, the act of prayer in divine service dare not be confined to the form of extemporaneous prayer, as it then would never be perfectly common. Extemporaneous prayer proceeds originally and directly but from one in the assembly. Let this one be ever so intimately united and acquainted with, let him live ever so much for the congregation, let him be ever so much comprehended with her in oneness of thinking, feeling and willing, nevertheless the manner and mode in which the common devotion, the common desire for God assumes a shape in his heart and by his mouth, will ever bear the impress of his own individuality and subjectivity. The individualities of the rest, however, will naturally stand opposed to the individuality of this *one*, also asserting their right. Called upon to appropriate a prayer which is not originally theirs, and which they do not know beforehand, their attention is strongly claimed, their expectation aroused, their judgment and examination provoked. They cannot pray directly *with* him, but only *after* him; but between the praying after the minister, and his praying before them, a process of appropriation will intervene, which, considering the rapidity with which the action is known to proceed, will ever remain more or less imperfect and incomplete. Accordingly, extemporaneous prayer never is and can be a congregational prayer, in the strictest sense of the word. It does not alike originally and directly proceed from all the individual members of the congregation; the whole congregation is not fully and directly united in such prayer before God.

She abides in the difference of spontaneity and receptivity, of antecedence and succession. And, if already the members of the local congregation are not directly united in this form of prayer, much less can such a union be expected between the local and the total congregation. If the named difference is to disappear, if we are not merely to have a rehearsal of prayer by the minister, to be succeeded by the rest, but we are to aim at a real direct union of all in prayer; if we wish to bring about an exercise of prayer which will give evidence of having proceeded alike originally and directly from all individuals, and effect an immediate union even between the local and the total congregation, it can be brought about alone by the use of a churchly formula of prayer. The minister speaking a written formula of prayer, he is rendered distinct from the other members of the congregation, not by any prerogative of praying *before* the others, but merely by praying *aloud*; the prayers offered to all in the same way, and known to all previously, is acknowledged by all as theirs; such prayer does not originally proceed merely from one, but alike originally and directly from all. But the circumscribed word in prayer, or the forms of prayer, are not merely to be used in the congregational prayer, but there too, where as it is the case in the administration of the sacraments or the communication of the churchly benedictions, the moral person of the church desires to act as interceding, or leading in prayer.

We have now arrived where the distinction between the *homiletic* elements of the christian cultus of the evangelical church, and those more strictly called the *liturgical*, is rendered clear and explicit. We call those addresses, prayers, confessions, and benedictions *homiletic*, which are first and foremost, actions of the particular pastoral calling in the congregation, which in every single case proceed anew and freely from the inward consciousness of the clerical individual, and claim this originally a single personality in the church as its subject. Those actions, however, effectuated by the word-element, not originally proceeding from a single specially gifted and called person, but directly from the moral person of the entire church-communion, or from the whole assembly of believers at the same time, are called *liturgical*. The free word is just as essential and necessary to the homiletic elements of the cultus, as is the bound word to the liturgical. The former contain an individual expression of our common piety and devotion, the latter are essentially common. While

the churchly life of the christian verifies itself according to its necessary growth in the homiletic functions, in the liturgical it exhibits rather according to its essential nature. The difference between the several gifts and that of spontaneity and receptivity being felt in the one case, the whole congregation appears here rather as already united. As in the homiletic acts, the local congregation celebrates her worship rather according to the speciality of her relations, circumstances and wants in the total congregation, so inversely, in the liturgical the total congregation in the worship of and with the local congregation. The element of individuality, subjectivity, freedom and vital motion, is chiefly represented by the former, commonness and stability pre-eminently by the latter.

The homiletic functions are thus rightfully named, because in them a living intercourse takes place of mutual giving and receiving in the local congregation, according to the various personal gifts and position of the different subjects. The public exercise of the ministry in the christian church was originally, as is well known, not confined to certain appointed persons, as holding a special churchly office. In the worshipping assemblies of the first christians, every believer was entitled and permitted to speak and pray aloud, as we learn from the New Testament epistles. The women are excluded by the Apostle, for reasons of decorum, from the exercise of this right, and his only admonition is, that the individuals speaking should not interfere with each other, but that they should speak one after another in proper order, to the edification of the whole assembly. By the different discourses of single individuals, mutually integrating and correcting each other, a dialogue, as it were, occurred, a conference of the congregation with herself, about the interests of the consciousness of christian faith, or about the truth of the divine word, in its relation to the reality of life, or about the reality of life in the congregation, in relation to the truth of the divine word. When afterwards, in the further progress of the development of the organization of the church, the ministry of the divine word and the pastoral discourse were definitely fixed as official duties, and so too, became official prerogatives, the external form only, strictly speaking, has been changed, not the internal nature of the thing, however. That which had formerly been attended to by different individuals, filling different functions, was now embraced by one function, more comprehensive and many-sided, and filled by one indi-

vidual. Whatever may be the object of discourse, it ever is and will remain the reflection of the consciousness of the local congregation, a conference with herself, or with her individual members, which is now independently executed by one individual, whereas previously by the organ of several.

As the reversed instance prevails with the properly *liturgical* functions, so that the latter is to be represented, not as directly and originally proceeding from any individuality, but from the moral person of the entire church-communion, or from all individual members of the congregation, as the minister, in this case, does not speak in his own person, nor merely in the name of the local congregation, but as the delegated organ of the entire church-communion, in her name and commission, it is quite natural that whatever he has to say be not left to his free production, but is given and prescribed to him by the church, the proper subject of action. The use of a churchly formula then necessarily ensues, and the collection of all such formulæ for the various liturgical functions of the clergy in the different acts of worship, is called *agenda* (liturgy).

Accordingly, the latter is altogether falsely viewed, when, as is often done, it is regarded but as a book, to assist such liturges in a time of need, as are either incapable or unwilling to produce their prayers, addresses, &c., or as if we desire not to see zealous, gifted and original clergymen at all bound by their prescribed use. By establishing her agenda, she is far from merely affording instructions in order to their own free productions, or offering it as a substitute for the latter; it is rather her wish to prevent the free production and the therewith connected mixture of individuality and subjectivity, as well as the multiformity, the change and alteration of those acts of the cultus, the essential character of which is not only altered by it, but absolutely destroyed and annihilated. It is the will of the church, that not merely the individual word of her servant be heard in the form of an address, and that not only he is to pray before, and they are to succeed him, but that it should be a prayer in which the whole congregation are directly united. It is not her will to exhibit a single believing individual as such, but herself as the one that administers the sacraments, or imparts the benediction.—Accordingly, the agenda is a church-book which has an existence not to facilitate the duties of the clergy, or to render them convenient, but to protect the church against the arbitrariness of her liturges, and to maintain the distinction be-

tween homiletic and liturgical acts. As it would be altogether improper to prescribe to the weakest and most incapable of homilets the use of a homiletarium, it would be just as great an ataxy to exonerate the most capable and original liturg from the duty of using the agenda. As in the former instance the best formulary cannot afford a substitute for the free discourse, as required by the nature of the function, neither can the free discourse answer for what the formulary is intended. The question is not, as we have seen, whether there may not be more or less good uttered, but that the act of speaking is to be represented as proceeding directly and originally, not from an individual, but from the congregation.

From the previous, it is evident that the agenda is not to be viewed in the way of a collection of forms, but as mere private labor, a mere private collection. Its character as agenda, absolutely depends on the public approbation and reception of the church, and its introduction, consequently, can never proceed from the single minister, but alone from the subject, in whose name and commission everything is to be done in agreement with the agenda, thus from the whole body of the church-communion, or from the church-regiment embracing all the local congregations in an external unity, and representing them in their connection together with their silent or express assent. The congregations of every country in the Protestant church, have their own agenda, as by virtue of their relation to the civil order of things, entered upon, the inward unity of their faith and confession indeed extends beyond the boundary of every such country, though not the outward unity of their organization and regiment.

The agenda, accordingly, so far as its contents are concerned, is to embrace the following elements :

1. Those solemn formulæ by means of which the acts of the administration of the sacraments, and communication of the benediction realize their proper churchly exercise.
2. Those prayers in which, on these occasions, the moral person of the church herself appears as the interceding or leading subject.
3. Those addresses, in which the recipients of the sacraments or benedictions are to hear the direct admonition and warning voice of the church herself, as of their mother.
4. The formulæ of the general confessions, salutations and benedictions of the church, and finally,
5. Those prayers spoken in the different services of the congregation, which appear as church or congregational

prayers, in the stricter sense of the word, or are represented as proceeding originally from the whole church, and directly at once from all the members of the congregation.

Everything belonging to the homiletic side of the cultus, or the sphere of private edification or private pastoral care, is excluded from the agenda by the very nature of its conception. Yet it, at the same time, usually contains the order of public worship and the prescription of the symbolical actions also to be added to certain acts in connection with the words to be uttered.

The agenda being a church-book, and embracing only what is to be said by the minister in the different acts of the cultus, in the name and commission of the church, it will necessarily bear an energetic, decided, and everywhere equally churchly character. It cannot and dare not, as it is frequently, alas, the case in the agenda of late, express a different faith in different formulæ, standing by the side of each other, or submit a selection of formulæ, gotten up in an altogether opposite mind and spirit, adapted to any and everybody's faith. If the agenda possesses such a character, it contradicts its idea, it represents the very contrary of what it properly should exhibit and represent. It is to express *one* mind and spirit in all its formulæ, namely, the positive common mind of the church, the common faith of the church, or *that* consciousness, *that* mind, which may be regarded as existing alike with all true and living members of the church-communion.

Yet the agenda is not merely to exactly correspond with the character of the subject speaking, as far as its contents are concerned, but also touching its form. It has no right to contain anything in regard to the subject-matter, as well as its form of representation, in regard to the *What*, as well as the *How*, nothing that bears an individual, subjective or private character, what might indeed be put into the mouth of an individual believing subject, though not of the entire communion of believers, the moral person of the church as such. This is the very distinction, as we have seen, between the discourses in the liturgical formularies, and the free homiletic discourse, that it is not in the former, as it is in the latter, the individual speaking as existing in the communion, but the communion as existing in a like manner in all her true living members, or that the common consciousness and life of the church is here too represented in a common and churchly objective form. The homiletic discourse as proceeding orig-

inally from the clerical individual, and finding alone in this his *free discourse*, its appropriate external form of appearance, the liturgical discourse involves, on the contrary, that it be not freely delivered, but *be read* out of the church-book. The agenda being impressed on the memory of the liturg, so as to be capable to recite it without its assistance, he is nevertheless not exonerated from the use of the church-book; for only by his use of it, actually reading from its pages, the discourse is exhibited as it should be, externally too, as the property of the church, and not his own. Thus, as the liturgical discourse given him by the church, the church of which he is himself a member, their called servant; the liturg will deliver the formulary indeed with dignity, warmth, force and fervor, as well as render a testimony of personal participation in knowledge, feeling and will, though not with a demonstration of such a degree of individual excitement and subjective life, the natural expression of which is proper declamation and action. Both of the latter are appropriate only for the free discourse of the freely produced word of an individual, in order to express his own life. To read the agenda is not at all detrimental to what is to be said; for it is inconceivable why the church's own discourse should be of minor force and meaning for the hearers than the testimony of a believing individual. It does not in the least infringe on the personal dignity of the minister, as it cannot possibly be a disgrace for him to lend himself to the church, to be employed by her as a mouth. Finally, it does not run contrary to the freedom of the Protestant cultus, as the individual clergyman is not, indeed, first and foremost, the subject to claim this freedom, but the communion of believers. Nay, the congregation guaranties to herself, in this very way, her freedom in opposition to the clergyman, it being not her expectation to be content with such prayers as he sees fit, but requires at his hands, that he should serve her as an organ aloud to express *her* prayer, and that in all liturgical acts, she desires not merely to hear his word, but the voice of the church. If there were no such place afforded the latter in the cultus, for her own expression as such, not only the freedom of the different members of the congregation, but that too of the moral person of the entire church-communion would be sold to the individuality and subjectivity of the single clergyman. Freedom in the sphere of the cultus, can never exist in the licentiousness of a single individual.

But although it is true that the entire congregation is comprehended in a direct unity in the congregational prayer already, spoken from the agenda, the action, essentially speaking, proceeding originally not from an individual in the congregation, but directly and at once from all the members of the congregation, there is still another form of representation in reference to the loud expression. In prayer, but one prays aloud in the name of all, the coöperation of the rest is altogether silent. Even though they would not pray after him, but join him immediately, nevertheless, all do not unite in the same manner. Consequently, there is still a certain counter position left to be overcome by the evangelical congregation, in her consciousness and feeling of the general royal priesthood. An occasion is here afforded her, besides the mentioned form of the direct coöperation of all to improve another, one where the coöperation by means of the word-element, is not produced by the delegated organ of an individual, but by the common loud expression of all.

It is absolutely inconceivable for many to speak together loudly and directly at the same time, without encroaching on the principles of order, decorum and solemnity, except in the form of *singing*. A most disagreeable and unedifying mixture and confusion of the different voices, can alone be avoided, if all alike are borne up by the wings of rhythm and melody, and so are made harmoniously to unite. This is the basis of the necessity of *singing* in the sphere of the christian cultus of the evangelical church. It is the only possible form, in which all may unite in loud expression, by means of the word-element, or the common devotion may be expressed in a common way, by the organ of all at the same time.

Church-singing, then, is significant at first, only as a congregational act, as *congregational singing*. A single person may participate in this act of worship, only so far as he is comprehended in the entire assembly, in a living reciprocal action by means of the word-element. As the congregation cannot respond but by singing, she must, for the sake of harmony, be addressed in the form of singing, in answer to which a response is expected from her. This is a full and ready answer to the question, whether the so-called collects and benedictions are to be spoken or sung by the liturg. If they are merely spoken, then the Amen of the congregation must be done away with, which is certainly not desirable, as the action thus loses much of its truly common and mutual char-

acter. The *response*, that natural expression of the character of the cultus-action now before us, and by which vitality is so much enhanced, has come altogether too much in disuse in our Protestant worship. But the congregation to be represented in these acts by a *choir*, forfeits nearly all the advantages again that might arise from such representation, and a non-activity of the congregation herself, in all her members, as is here involved, is more suited to Catholic than Protestant worship. The preference of superior beauty and technical correctness in the singing, that may be gained by the exclusive singing of the choir, when compared with the detriment inseparably connected, appears unessential and insignificant.

But if the principles of order, decorum and solemnity do not concede that the congregation should join to speak in concert but in the form of singing, the principle of truth on the other hand demands, that singing should only be referred to, where the congregation feels herself urged to manifest her self-activity in the way of immediate coöperation by means of the word-element, and that in order to this joint speaking, nothing is afforded her which is not adapted to be sung in her worship, both respecting form and contents. No sensible person will think of claiming the rhythm of poetry and the notes of music for a dry didactic discourse, or a prosaic contemplation, and an entire assembly cannot possibly feel herself called upon to speak aloud in direct concert, where the object is to instruct and explain. For this object the arranged speech of individuals only in the assembly is suited to the assembly. An assembly can but then perceive the impulse to speak in concert, when the object is the expression of a common frame of heart and soul, of a common emotion of mind and feeling, or still more definitely, of a common perception, and consequently, such a faculty of the mind is existing, to which *eo ipso* already the poetic word and singing are the best adapted. Whether we notice the wants of the congregation, verified in this act of church-singing, or the form in which this want alone can find its satisfaction, we shall ever return to the fact, that the church hymn is not to observe the language of the understanding, but of the heart and mind, and that, essentially speaking, it dare not be a prosaic contemplation of doctrine, but contain a fresh, living and poetic expression of christian feeling and emotion.

Let it not be understood, as if but a general mood, a dark and indefinite feeling, a thoughtless emotion is to be uttered in the hymn. Definite thought is as little excluded or set

aside here, as definite feeling or willing. But not in the form of thought or for thought, is the christian religion or the communion of man with God mediated by Christ, to be represented here in this instance, it is not at first to be mediated or further promoted for thought, but to be represented in such a manner as that communion living in the congregation, is already appropriated by her thinking, feeling and willing.

In proportion as the religious emotion of the congregation represented in the poesy and music of church-singing is expressed, involving an address to herself, or directly and exclusively to God, the church hymn bears the character of devout contemplation and an awakening, encouraging address of the congregation to herself, or that of prayer. We can, therefore, not subscribe to the assertion of *Häffell*, that church singing is nothing more than prayer heightened and increased by its connection with poesy and music. Many of our most beautiful and excellent hymns do not bear the character of a prayer. We must recognize the two named classes of hymns as alike proper and justifiable, as in both tendencies the emotion and the excited mind of the congregation naturally is uttered, and as both too are already represented by the lyrics of the Old Testament in the Psalms.

The church hymn having for its object, not to instruct the congregation, but to express the contents of her knowledge, feeling and will in the form of emotion, as something experienced in the way of emotion, but as this devotional sensation, this emotion of the mind is not a drop of Naphtha, to be decomposed into millions of parts, or a grain of gold, to be expanded a mile long, it is a great mistake, that many of our modern hymns have their object altogether too isolated, and in this isolation subjects too meagre, and that our more recent collections of hymns seem to have been compiled according to the principle, as if every chapter and every section of christian dogmatics and ethics, nay, as if every possible theme of a sermon must be represented by some particular hymn. To give to hymns such a speciality of contents could only have been done by first ignoring their proper character and destination in the cultus, and when they had commenced to find, in a manner, nothing more in them than another form of preaching.

Touching the relation of church-singing to the homiletic function and agenda, the former is, in a manner, between the two, the local congregation appearing as restricted, on the one hand, by the total congregation, inasmuch as the former is

confined to the use of a churchly approved and received collection of hymns, on the other hand verifying herself as free, inasmuch as a wide field for selection is afforded her for the single instance in which selection her individuality and speciality of the different circumstances and wants may be abundantly satisfied. The entire church-communion, on the one part, determines what hymns may and should at all be used for worship in their midst, and all she thus includes, are by this very decision, acknowledged as the churchly common expression of the common piety of the church; on the other part, it is left with the local congregation and her ministry or vestry, to determine what is to be sung in each single instance according to circumstances and wants. A greater or lesser alternative in respect to the hymns, and a more or less abundant variety will naturally occur, just as they appear to accompany more the homiletical or the liturgical functions.

Otherwise, the relation is the same respecting a churchly collection of hymns for the use of worship in the congregation, or with the churchly *hymn book*, as with the agenda. Its introduction belongs to the church regiment representing the unity of the entire church-communion, and acting in the true sense and spirit of the same, proceeding not self-willed and arbitrarily; and a principal fault is, if the book proves to be deficient in a definitely expressed, everywhere churchly and confessional character. Although, indeed, the church hymn is not to teach, and is always to be viewed as a failure, whenever we may perceive its object to be instruction, nevertheless the feelings, intentions, moods and emotions to be expressed, can alone have for their basis definite representations, and consequently the persuasion of faith lying at its foundation, or the doctrinal truth as appropriated and confessed by them, can never deny itself. If the doctrine, the persuasion of faith is not indeed that of the church, its reflex too in emotion and feeling, will not appear as belonging to and corresponding with the churchly commonwealth. The church can and dare not possibly, in respect to what she sings, contradict what she elsewhere confesses, and a churchly hymn book, arranging hymns composed in the most different mind and spirit of faith, by the side of each other, to suit every one's belief, although enjoying the same authority, is just as monstrous, as a churchly received collection of confessions and formularies contradicting each other. The more recent hymn books, alas! are mostly deficient in respect to church lines and character, aside from the fact, that the manner in

which they are edited, frequently bear testimony of a want of sense for the poetic in the old hymns, also of a truly sound and churchly taste, and of a great predilection for a poesy, indeed outwardly smooth, though inwardly hollow, watery and prosaic in its vacant sentimentality.

If it is objected against the Catholic cultus, that the church hymn and the proper congregational singing are being displaced, we must bear in mind, that it belongs as naturally to the peculiar passive position which the congregation generally is known to assume in it, as the great significance of church singing for the Protestant cultus, is conditioned by the entirely different position of the congregation in regard to it. Yet there might, perhaps, be found fault with the too great extension, thus becoming wearisome and monotonous, in our congregational singing, and it would be desirable that, besides these, the responsory singing between the liturg and the congregation would more prevail, whereby all the actions in our cultus would obtain a more dramatic, living reality.—Melody, according to its entire character, is always exactly to correspond with the contents of the hymn, and, as it were, date its origin from the same moment. To sing the most different hymns according to *one* melody, if they have but an equal number of lines and syllables, is a nuisance. In the aggregate, the most of our hymns might be sung in a less sleepy *tempo*. To change melodies that have been practiced in churchly life, and identified with the very hymns themselves, or to substitute others in their place, is a hazardous attempt, even there where the new melody is said to be really better, and more corresponding with the proper religious character of the hymn.

ARTICLE V.

EDUCATIONAL EFFORTS OF THE PENNSYLVANIA SYNOD.

By Professor F. A. Muhlenberg, of Pennsylvania College.

The author of the following article, by Synodical appointment, delivered an address on the subject of education, at the meeting of the Synod of Pennsylvania, held in Allentown, in June, 1857. At the same meeting of this body, he was subsequently requested to give a copy of this address to the Editors of the *Evangelical Review*, for publication. This

request would have been at once complied with, but the writer was waiting for a committee to report, which had been appointed to examine the archives of the Synod, and prepare for publication, anything found therein, upon this subject. This committee, at the recent meeting of the Synod, in Easton, had made some progress in this work, but owing to circumstances, which need not be here detailed, were not able to present a final report, and were continued for another year. In this state of things, for the purpose of complying with the request of the Synod, avoiding all unnecessary delay, and presenting something which might be of historical value for the future, he concluded to prepare a new article upon the educational efforts of the Pennsylvania Synod, of which the *first* part is here presented, to be followed by the remainder at some subsequent period, if life and health be spared. It may be sufficient to mention, in this place, that the address above referred to, was principally on the subject of *ministerial* education, based upon the Scriptural words, *Apt to teach*; and the writer endeavored to show two things, that it was the duty of the Synod to have an educated ministry, and that this could be most effectually accomplished, by uniting in the support of Pennsylvania College and the Theological Seminary at Gettysburg. Providence, in the judgment of the writer, had directed the previous action of the Synod upon this important subject, to this result. These prefatory remarks seemed to the writer to be necessary, to explain to the reader the occasion and circumstances which led to the preparation of that which follows:

THERE can be no subject presented, which has stronger claims upon our consideration, than that of education.—Whether viewed as physical, intellectual or moral, in connection with the church or the state, in its relations to time and eternity, it presents one of the widest and most interesting fields of study, and involves the most important issues. No wonder, therefore, that it has engaged the most profound attention of legislators, statesmen, philanthropists and Christians, both clergy and laity, in every age of the world, and under every condition of society. That men did not come into the world with their powers matured, and fully qualified for the stations they were to occupy in after life, was, from the nature of the case, a universally admitted axiom; the great question with them was, for what, and how they should be trained? The necessity for training of *some* kind was everywhere admitted, but the plan proposed, varied with the condition of society, the aim of the individual or state, the perfection or imperfection of their knowledge. The horizon of some was limited by mere physical considerations. Others

extended their views to the physical and intellectual aspects, a few, and always the best men among heathen or Christians, considered it in its most comprehensive sense, the improvement of all the powers of the individual, to qualify him properly to discharge his duties in this world, and to prepare him for the retributions of the future.

The Christian church, to pass by the rest of the world, ever viewed it in its connection with the church and the state, with time and eternity. Regarding man as an accountable being, and so regarding him, because thus taught by Divine revelation, its efforts were always directed to those means of education which would, in its judgment, best fit men for the greatest usefulness in time, and the richest rewards in eternity. The Bible itself, wherever it was received and circulated, awakened this interest and these efforts, and, as a consequence, wherever the light of the Divine word shone most clearly, unobscured by human superstition or devices, there was found the most advanced state of humanity, the profoundest thought, the most genuine piety, the greatest activity. This "lamp of life" diffused its own heavenly lustre, and removed by degrees the darkness of barbaric nations. In different degrees was this the case, subsequent to the appearance of the blessed Redeemer, until the period of the great Reformation in Germany. At this time especially; whilst it cannot be denied that throughout many portions of the preceding period, great attention was given to this subject, by the Christian church, and men of very distinguished excellence were never wanting, whose fame still continues, the influence of whose characters and writings is still felt, a new era was inaugurated, when, to quote the words of the Mantuan bard, it might justly be said:

Magnus ab integro seclorum nascitur ordo.

It would be out of place here, to enter into any lengthy explanation of the causes producing this new and better state of things, it will be enough, for present purposes, to say, that it was due to the revival of the study of classical literature, the invention of printing, and the greater circulation given to the Sacred Scriptures, in the vernacular languages of the people, where this light existed. An astonishing degree of interest was awakened in Germany and the neighboring kingdoms, especially in those where the Protestant faith was predominant, not only on the subject of religion, but also education, and the consequence was, that the profession of the

teacher, as distinct from, but of coördinate importance with that of the pastor, was everywhere recognized; eminent men arose in this department of pursuit, and governments adopted plans for the better and more general diffusion of the blessings of Christian education among the people. Whilst this was especially the case with the Protestant kingdoms, the Catholic states, both from a spirit of emulation, and in self-defence, were obliged to adopt the same course of policy, so that society was everywhere the gainer.

It is well known what ardor Luther and Melancthon, "the complements of each other," in learning and character, manifested on the subject of Christian education, what efforts they made use of, for the purpose of inducing the rulers and magistrates of the German states to make suitable provision for their people, by the establishment of schools and higher seminaries of learning. They were the warmest advocates of a learned ministry and a learned people, and the most constant friends of the professional teacher. Schools and higher institutions of learning were everywhere established by their exertions; the grade of studies was elevated during their lives, and in each succeeding generation subsequently, until at present, as the fruit of their toils, we see their native land occupying the highest pinnacle of literary eminence.—The scholars of all lands thankfully acknowledge their obligations to German labor, in theology, classical and oriental literature, philology and art. Luther and Melancthon exerted themselves in an especial degree, to awaken an interest in this subject, both by their writings and their active efforts. The former, in addition to the use of other means, addressed an admirable letter to the rulers of Germany, upon the duty of establishing universities and Christian schools of an elevated character, in which he displays that fearlessness for which he has become so justly celebrated, a candor in the exposition of unwelcome truths, a concern for the glory of God and the welfare of his fellow-citizens, as well as an eloquence and depth of thought in the defence of principles, far in advance of the age in which he lived, which would, if he had no other claim, properly entitle him to the appellation of *benefactor of mankind*.

Melancthon also, by his lectures to the students at the University of Wittenberg, sometimes amounting to several thousands, collected from neighboring and remote countries, awakened an interest in, and promoted the same great object—Christian education in his native and foreign lands.

Whilst we should be pleased to see this fine letter in a good translation in print, our more definite object will only allow us to quote a few sentences from each of these authorities, upon the general subject of education; merely adding in this connection, that the single aim of these men, in their noble efforts, was to furnish the means of obtaining a finished Christian education to all their countrymen, clergy and laity. Luther quotes with approbation, to show his appreciation of teachers, in his Catechism, the Latin sentiment, *Deo, parentibus, et magistris non potest satis gratiae rependi*. "Education and the pen must rule the world. Men without education are either raging wolves or grovelling swine. Educated men are not a natural growth, nor can they be hewn out of wood or stone, nor does God raise them up by working miracles. Rulers have the right to *compel* the people to educate. The prosperity of a state does not consist in the accumulation of ample treasures, firm fortifications, splendid edifices, arms and military equipments, but the best and most valuable source of prosperity, security and power in a state, is the possession of many upright, educated, intelligent, honorable citizens, who will be able subsequently to gather treasures and everything worth possessing, preserve and use them properly." Melancthon also has said: "*Learning is a blessing, ignorance a curse to the church.*"

Nor did the long line of distinguished successors of these eminent men in Germany, depart from their principles. They followed their bright example, and everywhere strove to unite religion and education, to have the care of the young, to gather them into Christian schools, that they might be trained for usefulness in the church and the State. No better illustrations, among the more recent successors of the Reformers, in proof of this, could be selected, than Bengel and Franke, men who will bear favorable comparison, for learning, piety and Christian activity, with any who have lived in modern times.

It is natural to suppose, that these founders of our church in Pennsylvania, who came from the Fatherland, and were well acquainted with her history, and enjoyed the instructions of the Orphan House at Halle, as pupils, or assisted there or elsewhere as teachers, would follow in the footsteps of their great predecessors. We would be disposed to infer, in advance of all evidence, that they would be the ardent friends of Christian education, both for those intended to labor in the

church, or those to serve the State. Educated themselves, coming from a land of education, they would be anxious to transfer the excellencies of their native, to their adopted country. Such also was the fact. Having been selected by the worthy Fathers of the Orphan House at Halle, to whom the choice of the earliest ministers of our church in Pennsylvania was intrusted, they justified, by the success of their labors in this land, the wisdom and piety of those excellent men, to whom our Lutheran Zion owe a lasting debt of gratitude. Had either uneducated or ungodly men been sent, they would in either case have disappointed the expectations of those who sent and supported them, and their labors in this land would have been either useless, or beneficial only to a limited extent. The circumstances of the church and the times, demanded both educated and pious men; and having had such to lay the foundations of our Zion in this State, "workmen" of whom neither their contemporaries nor their successors had any reason to be ashamed, we may say with something of the exultation of one of old: *Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.*

Scarcely had our early ministers reached the shores of America, before we find them mourning over the widespread desolation of our church in Pennsylvania, and devoting their earnest attention to the Christian education of the young, that they might be qualified for usefulness, both in the church and the state. Privately and publicly, in their individual and collective capacity, they did all they could to promote this desirable object. Though burdened with ministerial labors, pressed down with the cares and anxieties arising from obligations, voluntarily assumed to defray the expenses connected with the building and repairing of churches, and the procuring of ground for parsonages and burial places, wearied by incessant services in several languages, both on the Lord's day and during the week, they still, with a provident care for the future, instituted that series of measures for the education of the young, which gradually extending in area and depth, resulted in the greater efficiency of the present method of education. They might be blamed for not having done more, by one not knowing the circumstances; that they did so much, was only owing to their willingness "to endure hardship as good soldiers of Jesus Christ," to labor "in season and out of season," in an humble or more exalted capac-

ity, in imitation of their Divine Master, who "though rich had become poor, that through his poverty others might be made rich." Their efforts on this behalf, may be divided, for the sake of precision, into two points, the one extending from the arrival of Henry Melchior Muhlenberg, in 1742, to the close of our Revolutionary war; the other from this latter event to the present time. This division, whilst it may be deficient in logical accuracy, may be sufficiently true, for the purposes of convenience. It will also have this additional argument to commend it, that the first of the two comprehends the time covered by the *Halle Annals*, upon which we must principally depend for accurate information, in reference to the earlier history of our church in Pennsylvania. To this first period this present article is confined; the subsequent paper will embrace the latter and more important one.

Now it will be found on examination sufficiently accurate, to characterize this first period as that during which provision was made for the education of the people, laity and clergy, in a more private way, by individual, rather than by Synodical agency; the latter as the era of colleges and theological seminaries. This is not strictly true; for the attention of our ministers was directed to higher seminaries of learning, as will be found subsequently, shortly before the close of this period, yet still they had no college of their own; and it may be justly called the stage of individual effort, for though the Synod did take action on this important subject subsequently to its organization in 1748, the number constituting it was so few, that its action may, for practical purposes, be regarded as that of individuals; for a few prominent ministers, those generally residing in or near Philadelphia, exercised a controlling influence, and as they thought and acted, so did the others. We have, therefore, not thought it necessary to separate the individual from the Synodical action; but have preferred to consider the two as essentially the same. During the subsequent period, however, the *Synodical action* will be the point of view to which the principal attention will be directed. The Lutheran church has always paid a great deal of attention to the education of the young, and by their education, she meant a *Christian* one. This was always her aim, and Muhlenberg, who arrived in 1742, and Brunnholtz in 1744, both had their fixed principles upon this subject. Their ideal was, that each congregation, in addition to the ordinary means of grace on the Lord's day, and on festival days, should also have all the children to assemble regularly on the

afternoon of the Christian Sabbath, for the purpose of being instructed in the principles and duties of the Christian religion, by the pastor of the church; and besides this, have a week day school, in which a man of Christian character should be teacher, to instruct the children out of God's word and Luther's Smaller Catechism, as well as in the necessary branches of a secular education, who could officiate as organist for the church, and, on special occasions, in case of the sickness, absence or death of the pastor, edify the congregation, by reading a sermon, or some religious book. For additional efficiency also, they intended that these schools should be under the special supervision of the pastor and people, the former of whom should visit them once or twice each week, for the purpose of examining and catechizing the scholars; and they provided further, that there should be quarterly or more frequent public examinations in the church, in the presence of the congregation. This was their standard for the congregational schools, and for the execution of this, they used their individual and united influence; and succeeded in instituting that series of educational agencies, which we found in existence in our churches in our boyhood, in all our prominent congregations, but which has now been superseded by the extended system of public schools, every where established by legislative enactment in our state. That we do Muhlenberg no injustice, we quote his own words, and the sentiments of Brunnholtz will be found the same, in an extract to be subsequently presented to the reader. Muhlenberg thus speaks of good Christian schools:* "Christian schools cannot be too zealously encouraged, or too highly valued. When the truths of religion are diligently and impressively taught to the young, and rendered intelligible to them by means of appropriate examples, seeds are deposited, which though rarely in the same degree, yet in their proper time, spring up and produce fruit. It is, therefore, not at all strange, that religious schools are especially envied, slandered, opposed and persecuted by Satan and his adherents, because by means of these, the kingdom of Christ is advanced, that of Satan and darkness broken down. A man may wear out his life in preaching to those who were neglected in their youth, and in old age have neither time, inclination nor capacity to comprehend the first truths of religion." All the earlier ministers of our church entertained the same views,

* Page 476.

and sought to have them realized by immediate and efficient action.

Muhlenberg, the first of the clergymen sent by the Fathers in Halle, though immediately after his arrival in the country having charge of four large congregations, at considerable distances apart, still during the week was engaged in teaching school, and preparing persons in the English and German languages for confirmation, many of whom, though grown up, were not able to read or write, nor had they an acquaintance with the merest elements of Christian truth.—His own words are these: "I myself was obliged, from necessity, to act as teacher. One week I keep school in Philadelphia, the next in Providence, and the third in New Hanover, merely for the sake of preparing neglected adults for confirmation and the holy sacrament, and sometimes for baptism." Of this irksome labor he was relieved, after an endurance of it for about two years, by the arrival of Messrs. Schaum and Kurtz, as Catechists, who relieved the pastors at Philadelphia and New Hanover of this part of their toil, as the first mentioned of these, after careful reflection on the part of Muhlenberg and Brunnholtz (who had arrived in 1744), was set apart as teacher in the former, and the other in the latter of those two places. They entered upon their labors in the fall of 1744, and it is even said, so anxious were the people to learn, that aged persons were not ashamed to sit among the children, for the purpose of learning the alphabet. These two young brethren also officiated in the capacity of teachers in other places, for instance at Raritan, in New Jersey; and among the instructions given to one of them, by the two senior ministers, is found the following: * "It will be your chief and most necessary duty, each succeeding week, to instruct the children of the church, for this is a matter of great importance, and is pleasing to the congregation."

Handschuh, who came in 1748, and Heintzelman, who arrived in 1751, each acted for a considerable period, in the capacity of teachers, in addition to the discharge of their regular duties as pastors, the former at Germantown, the latter at Philadelphia; and the same may be said of most of the other younger ministers. There was a much greater necessity at that time for the coöperation of the younger assistants and ministers in the work of teaching, as the congrega-

* Evangelical Review for April 1856, p. 546.

gations were poor, and embarrassed with the expenses incurred by erecting churches and schoolhouses, and therefore a regular teacher could not always be employed in every congregation. Some there were, even at an early period, and men of exemplary character; among whom, Jacob Læser is mentioned already in 1749 by Mr. Brunnholtz, and called by him "an excellent man;" and by Muhlenberg, "a competent and gifted man, who would be qualified for more important services." Pastors and teachers did the work, as circumstances demanded. In some favored localities, they had both laboring together harmoniously for the same great objects; in some, they had only the former, in others only the latter, discharging in either case, to the best of their ability, both functions. But in all of the prominent places of our church in Pennsylvania and parts adjacent, at Philadelphia, Germantown, Lancaster, Reading, New Hanover, Bedminster, &c., there were congregational or parochial schools, conducted with greater or less efficiency, prior to the year 1750. Those at Philadelphia, Reading and Lancaster, seem to have been the most flourishing. Very interesting details are given in the *Halle Annals*, by the different ministers, in reference to these schools. Thus Muhlenberg,* in 1752, speaks of the school at Philadelphia: "I found Pastor Brunnholtz cheerful and vigilant, and, in connection with Mr. Heintzelman, very much engaged with the newly organized school. I have not, at any time during the past nine years, experienced as much pleasure, as I did recently in Philadelphia, from reflections arising from the establishment of the new school; because such a work as this, is the basis of hope for the future improvement of the church and state. Oh that it may please the Lord to grant sufficient means and pupils, so that a great tree may spring up from this small mustard seed."

We think we need ask no apology for introducing the following more lengthy extract, from the same volumes, from the report of Pastor Brunnholtz to Dr. Franke in the year 1753:† "What I mentioned in my former letter, of the 16th of March, 1752, in reference to the school which we intended to open in this place, has been carried into effect, and has, under the Divine blessing, made encouraging progress. Yet it did not succeed without the experience of many difficulties. At one time this one was dissatisfied; at another some one

* Page 480.

† Page 627.

else, and again there was a deficiency of room, and the want of stoves and other necessaries. We commenced the school in the lower room of my house, the 6th of April, 1752, and the number of scholars soon increased to eighty, and finally one hundred and twenty, so that the room was too small; therefore, as the weather was warm, we transferred it to the church, where we continued to hold it throughout the summer. As winter approached, and it became cold, I did not know where I was to go to with such a number of children. It was too expensive to rent a house, therefore I had the partition wall between my two best and largest rooms taken down, the apartment fitted up as a school room and furnished with two stoves, and here the school was kept during the winter, and is still held. Each of us must be satisfied with a small chamber. Our congregational treasury will not yet allow us to build a school house, and the school is absolutely necessary. All instruction is lost upon most of the aged. The school gives us the hope of better times. Our dear children, never less than eighty, now one hundred and ten in number, learn extremely well, and I feel assured our dear fathers would weep for joy, and see some recompense for their multiplied toils, if they could hear our American children sing, pray and read. Our new and improved edition of the Smaller Catechism, and the Bibles and Testaments we had for sale, have been very useful to us. We have modelled our school after the German schools of the Orphan House. The children are divided into six classes. Every quarter we hold a public examination in the church, to which the whole congregation is invited, and many attend. They are examined in all their studies by classes. Afterwards cakes are distributed among them, with printed verses from the Scriptures. Our dear Mr. Heintzelman has heretofore manifested great fidelity and unwearied industry, and in consequence of the great number of scholars, has been obliged to give instruction, in conjunction with the organist, five or six hours daily. Occasionally, in pleasant weather, we go out into the country with the children, walking two by two. At one time, they repeat their verses, as if with one mouth; and at another time they sing, which animates me, even in the greatest despondency. Sundays they assemble in front of my house, whence they go by twos to the church, and are examined by Mr. Heintzelman. May God continue its existence, in spite of all foes."

Muhlenberg, in his reports to Dr. Franke, in the same year,* confirms everything which is here said by Pastor Brunnholtz, and also expresses his deep concern upon the subject of the education of the young, to this good man, and his ardent wishes that means might be obtained, through the blessing of God, "who is the true father of all who are called children," for the erection of a suitable building, in which the assistant pastor of the congregation, "a qualified and upright teacher," and the organist might instruct the youth of the congregation, both the children of the poor gratuitously, and those of the rich for a compensation, and also train suitable teachers for the schools in the country. "Such a school would be a fine nursery for the vineyard of the Lord."

This desire of having a separate and suitable school house, with increased accommodations for the instruction of the young, was not immediately realized. They were obliged to labor on in hope, until the year 1760, when the vestry of the church determined to erect a suitable school house, and arrangements were definitely made for this purpose, the 28th of April of this year.* This school house was dedicated on Monday, the 27th of July, 1761. A short account of it is given in the *Halle Annals*.† Muhlenberg says: "Monday, the 27th of July, I rode in company with Provost Wrangel, to the residence of Pastor Handschuh. There we were accompanied by the elders and deacons to the church, where young and old were assembled. I preached upon 2 Kings 2, of the miraculous purification of a poisoned spring. Afterwards the scholars, pastors, elders and deacons went in procession to the new school house, consecrated it with prayer, singing, and a short discourse upon a part of the eightieth Psalm." After this the schoolmaster examined the children, and a collection was made amounting to a little more than twelve pounds.—After the consecration, we pastors, elders, deacons and some friends dined together." In the extracts which we have thus given, in reference to the school at Philadelphia, and the labors of the pastors in and around this city, in behalf of schools in other places, the names of individuals have been chiefly given, but still their action may be regarded as that of the Synod of Pennsylvania, which they founded, and of which they were prominent members. But it may be well to refer quite briefly to the interest the Synod, as a *body*, took in this

* Page 763.

† Page 866.

subject. Two references on this subject will be sufficient, one to the meeting of the Synod in Philadelphia, in June, 1762, the other to the succeeding meeting of the same body, in the same place, in October, 1763. The account of the first of of these two meetings, is given by Pastor Handschuh.* At this meeting there were fourteen Swedish and Lutheran ministers present, and the point to which special attention is invited, as showing the interest of the Synod in the subject of education is, that a particular period was assigned for inquiries on the state of the schools in each and all of the united Swedish and Lutheran congregations. The following is given as the state of the schools in regular succession: "New Providence has several small schools, the principal school at the church is vacant. New Hanover has still a school, and received a small support (£18 a year) from the society (for the diffusion of Christianity among the Germans) in London, but it has recently been suspended. In Philadelphia the condition of the schools is well known, and the public examination of tomorrow will give the best evidence. In the Swedish congregations, the Swedish schools, for several generations, have unfortunately been suspended, yet Dr. Wrangel has caused an English school to be established, in which the Lutheran Catechism, translated into English, is taught. In the Raritan congregation, there is at present no German school. In New York, the German school is in a wretched condition, on account of the bad schoolmaster. In the Oley congregation of Mr. Schaum, it was necessary to remove a bad schoolmaster, therefore it has ceased to be held. In Vincent township there is a good school, an excellent teacher, and about sixty scholars. In Reading there is a well-managed school of eighty or more children. Richmond has also a tolerably good school. In the congregations of Pastor Kurtz the elder, are several schools, namely, in Tulpehocken one of forty, in Heidelberg another of thirty scholars. In Lebanon, in consequence of the poverty of the people, there are not yet any schools. In Easton, from the scattered state of the people, there has been no permanent school. In Northkill the younger Kurtz keeps school himself, which amounted in the commencement to thirty scholars, but afterwards it decreased, owing to the high waters. In Lancaster the German school numbers, in the summer, fifty or sixty, in the winter, however,

* Page 951 sq.

eighty or ninety, and it is supported by the congregation, without any assistance from others."

The examination of the school in Philadelphia was also attended by the Synod in a body. It commenced in the church at two o'clock. Pastor Handschuh remarks, "the scholars amounted to an unusually large number, who were introduced, each class by itself, two by two, by their teacher, Mr. Hafner, and seated in regular order. The exercises were opened with singing and the prayer of the children. The higher classes were examined by the pastors, especially the Germans from abroad; the teacher took the lower classes.—In the intervals, the most beautiful hymns were sung. After this the teacher catechized all the children belonging to the school, in classes, in which the youth were so quick and ready even in repeating the proof-texts, that all the pastors from abroad, elders and deacons, were exceedingly surprised, and listened with the greatest satisfaction. Finally, the younger Mr. Kurtz stood before the altar, delivered a fine address to the collected youth, and closed with prayer. The whole was closed with singing and the distribution of cakes."

The other meeting of the Synod was the one immediately succeeding, and they again attended the examination, and as the circumstances were different, and manifest the Christian courtesy and liberality of our forefathers, we add what is said by Muhlenberg in reference to it:* "The 18th of October we went (the Synod) in the forenoon, at ten o'clock, into the church, and took the children with us. Afterwards the following additional gentlemen came in: Mr. Duche and Ingliss, of the Episcopal church, President Finley, of Princeton College, Mr. Senior Tennent, a Presbyterian clergyman from Newark, lastly Mr. Whitfield, and with him a number of English friends, so that the church was filled with German and English people, and the children were standing in the crowd. Mr. Whitfield went on the pulpit, prayed very feelingly, turned towards the pupils and made a kindly address to them about good children, from the Old and New Testament, and also mentioned some recent examples, which occurred in his own times, with tears and heartfelt emotion, and afterwards urged on parents their duty. After this, the children were catechised a short time by Dr. Wrangel, and also myself in German; but as Mr. Whitfield was very much exhausted, and the crowd in the church was too great, we

* Page 1128—9.

were obliged to close, and the services were concluded with appropriate music." Many more details might be furnished upon the same subject, but we think, whilst they would make the treatment of this portion of our narrative more complete, they would not render it more perspicuous. This system of congregational schools, as before remarked, was kept up in our church, until a comparatively recent period. We have met with nothing additional, except an allusion to a plan of Mr. Penn, for the establishment of charity schools for the English and German youth of Pennsylvania, with a provision for the education of four or six of the young men trained in them, at the University of Oxford. A committee was appointed, to carry the plan into effect, in 1754, among whom, to represent the Lutherans, was Mr. Conrad Weiser, but we have not found that much benefit accrued to them from this, and therefore we may safely pass it by, with this general mention.

We have said nothing, as yet, of the provision made by the founders of our church in Pennsylvania, and the Synod of Pennsylvania, for the education of *ministers*. At this early period, the thought of preparing ministers in this country was not so much dwelt upon; they still, as did their successors for a long time, continued to look to the mother country for supplies of vacancies, occasioned by death, and for the new posts of labor still to be occupied. The extraordinary exertions they were called upon to make in other directions, would have been sufficient to have deterred them from attempting to originate, at that time, a separate institution for the education of ministers. Even as late as 1784, at a Synodical meeting held at Lancaster, consisting of fourteen Lutheran clergymen, the question was proposed for discussion: "Whether and how preachers should be called from Germany?" and the answer was given, that as the harvest was great, and the laborers few, it was absolutely necessary that at least two additional clergymen should be written for, although the greatest difficulty would be to procure the necessary funds, to defray the expenses of their voyage. Yet whilst most of the early pastors were sent from Germany, and the Synod still looked, at a later period, for a further supply, they did not altogether neglect the duty of obtaining and educating suitable persons to fill the ministerial office.—The pastors themselves, in addition to their other duties, also assumed this one of preparing applicants for the sacred office. Some of those thus educated, had received their preparatory

training in Germany, others in some of the schools of this land; some were trained by them to become teachers, others catechists or helpers, and others, again to discharge all the duties of the ministerial office. Candidates of this kind were taken into the families of the older ministers, often boarded at their expense, and furnished, in addition, gratuitously, with books and instruction, to qualify them for their important duties. Under the supervision of their instructors, they catechised the children, visited the sick, read sermons for the congregations, occasionally officiated at funerals, or gave instruction in the schools, until they were supposed to be ready to appear before the Synod as candidates. Thus were trained by the older ministers, Muhlenberg, Brunnholtz, &c., Kurtz, Schaum, Schrenk, Weygand, Rauss, Von Buskirk, and others; and many more in a similar way by their successors. After having undergone a sufficient training under the direction of "wise master builders," and thought by them competent "rightly to divide the word of truth," they were brought before the Synod at its annual meeting, examined by a choice committee of the body, and, if considered competent, and accepted by the Ministerium, were solemnly ordained to the sacred office. It is quite interesting, to read of the care they manifested in the selection, training and examination of these candidates for the ministerial office. They heeded the apostolic exhortation, "to lay hands suddenly on no man." Examinations and ordinations of this kind took place often; we propose to present brief accounts of two, as specimens of the whole, which are given in the same volumes already often mentioned. One of these examinations was that of Mr. William Kurtz, which took place before the Swedish and Lutheran ministers, assembled in Synodical session at Providence, the 19th and 20th of October, 1760; the other, that of Mr. Daniel Kurtz, at a meeting of the Lutheran Synod of Pennsylvania and adjacent States, held at Lancaster in 1784. Muhlenberg thus writes in reference to the former of these:* "In the afternoon at three o'clock, the Rev. Ministerium commenced the examination of Mr. Wm. Kurtz, as several congregations in Heidelberg had earnestly requested he might become their pastor. After prayer, he was requested to open the Greek Testament, at the third chapter of the first epistle to the Corinthians, and explain it in Latin, which he did satisfactorily, without hesitation. Af-

* Page 861.

terwards, two Psalms were given him in Hebrew, to be translated at once literally into Latin, which was done with equal readiness and fluency. Provost Wrangel was very much pleased, and said that he had not expected this in the American wilderness, and thereupon began to question the candidate in Latin upon some articles of the Creed; thus the examination was continued on the different branches of theology, and he received the unanimous testimony of the members, that he had given satisfactory evidence of his qualifications. It was also resolved, to ordain him at the next Ministerial session, D. V., on which occasion he was to give his answers to the written questions proposed to him." Pastor Helmuth furnishes us with the account of the examination of the other Mr. Kurtz, in his diary.* "The candidate, Mr. Daniel Kurtz, a son of the aged Mr. Kurtz in York, was recommended for licensure. He had received instruction, for nearly three years, in the languages, theology and the sciences; and his instructor, Pastor Muhlenberg the younger, at Lancaster, gave him an excellent recommendation, both as regards diligence and upright deportment, and requested his examination. Pastor Voigt made a commencement with Hebrew, Greek, &c., Dr. Kunze also in Greek. The assembled clergy testified their satisfaction, and gave him the following questions to answer in writing:

1. How is it shown that Christ was not only a teacher of men, but also truly rendered satisfaction for their sins?
2. What are the operations and benefits of the Holy Spirit?
3. How may a person know that he is converted?
4. How is the validity of infant baptism proved?
5. How is the eternity of future punishment made manifest?
6. Were the apostles infallible in their preaching?

These two examples are sufficient to show what circumspection they used, in the case of candidates for the pastoral office, and their conduct in this respect we need not fear to follow, harmonizing, as it does, with the practice of the best men of the church in the Fatherland, and the more certain directions of the word of God. But alas! after all their care, these pioneers of Lutheranism in this western world, felt the necessity of additional measures for the multiplication of ministers of the word. Muhlenberg, we learn from the Annals,† had frequently called the attention of the Fa-

* Page 1459—60.

† Page 1253.

thers in Europe to this subject, and at length, in the year 1773, had proposed to them the erection of a kind of catechetical school, for the purpose of preparing a greater number of assistant laborers in the work of spreading a knowledge of the Gospel. His plan seems to have been, as far as we can gather from the meagre details given of it, to prepare men "who would be qualified to explain in a simple and intelligible way, the fundamental truths of the Christian religion, and of our evangelical faith, from the word of God; to instruct the rising generation and edify the aged, to conduct both classes in the way of repentance and faith, to a holy life, to set them a consistent example, even though they would not be as thoroughly instructed in such an Institution, as in the Universities of Germany." It was not intended to send them out prematurely; this, as has already been shown, was entirely alien to the principles and practice of those worthy men, but from the great destitution which prevailed, and the difficulty and expense connected with procuring a sufficient number of pastors from Germany, they thought men thus trained "might be used, under the supervision of *experienced and educated pastors*, as deacons and assistants, in diffusing a knowledge of the way of life among the widely scattered German Lutherans in Pennsylvania." We find nothing further in reference to this, but our attention is next directed to the Seminary or Latin School proposed by Dr. Kunze, and established by his more immediate agency, though meeting, in its essential features, with the approbation of the other Lutheran pastors at Philadelphia. Dr. Kunze's Seminary was more aspiring in its features than the one already referred to, and encumbered with a greater multiplicity of details, and requiring too large an expenditure of means, for the condition of Pennsylvania, as it was at that time. It however shows his zeal on behalf of education and Christianity, and deserves to be dwelt upon, for historical purposes, at somewhat greater length than under other circumstances we could be disposed to do, as it is really the *first* attempt of the Germans to have a College or University of their own in this land. It was established by the pastors in Philadelphia, the 9th of February, 1773, and seems to have maintained a precarious existence until the year 1778, when, in consequence of the occupation of Philadelphia by the British, from want of adequate support, it was brought to a close.*

* Page 1409.

We give the history of it from his own words. We condense it as much as possible; the curious reader may find fuller details in the pages of the Halle Annals, referred to below.† The Dr. remarks in the outset, that for several years he had been cherishing the desire of establishing a school, in which the languages and sciences should be taught, for the Germans in America, and that his ministerial labors had never cooled his ardor. He was persuaded of the difficulties of the undertaking, yet he was convinced of the necessity for a commencement. He was waiting for a favorable opportunity for beginning, when providentially, as it seemed to him, a Mr. Leps made application as candidate, at the beginning of the year, for employment. This Mr. Leps had been a student at Halle, subsequently a soldier, then had applied himself to the study of the law, and finally had been employed as teacher for a number of years in the Danish West India islands of St. Thomas, Santa Cruz and St. John. The Dr. advised him to open a Latin school, promising him his assistance.— This was the occasion which led to the opening of the Seminary. Dr. Kunze immediately wrote an advertisement in the paper, consulted with Dr. Muhlenberg, and after careful reflection and mature consultation, the following plan of operations was agreed upon: A number of Lutherans were to associate themselves together into a body, to be called: "*The Society for the promotion of Christianity, and all useful knowledge among the Germans in America.*" This was to consist of twenty-four members, who should each contribute ten pounds to the treasury, and be entitled, consequently, to send their children to the school gratuitously. The society was to consist of these twenty-four regular members, as they might be called, the class of foreign patrons of noble rank, and that of honorary associate members. The Seminary was to be under the direction of a committee of the twenty-four members, consisting of six. The studies of the school were to be, the higher sciences, English Law, Medicine and Theology. There were to be two annual meetings of the Society, one in February, the other in August. It was supposed that eventually, many ministers for the church in Pennsylvania, Missionaries for the Indians, Orphan Houses, etc., might result from this small beginning, which the Dr., however, did not expect to be the case during his life.

† Page 1376—84.

They proceeded to carry the above plan into effect. Two persons carried round a paper, signed by the elder Muhlenberg, Kunze and the younger Muhlenberg, and the requisite number of twenty-four, was obtained without much difficulty. Their first meeting was held on the 9th of February, 1773. The elder Muhlenberg and Mr. Keppele were chosen Directors, Dr. Kunze and Mr. Kuhl, Associate Directors, and the younger Muhlenberg and one to be elected annually, Inspectors. These constituted the committee of six, to whom the control of the infant Institution was intrusted. Dr. Kunze prepared a call for Mr. Leps, the young student already mentioned, for one year, and he was to have as support, his boarding and fuel, and fifty-two pounds in money. "On the 15th of February," says the same authority, "we commenced the school with five scholars, among whom there was one who paid. All, even Senior Muhlenberg, were present. We began with singing a German hymn. I made a prayer, delivered a short address, and commenced to examine in the doctrines of Christianity. Mr. Muhlenberg the younger, made some remarks on geography and history. Mr. Leps then delivered a neat German address, and commenced giving instruction in Latin. One of the scholars had already made sufficient progress in this language, under the instruction of the younger Muhlenberg, to translate Lange's Dialogues. Thereupon I prayed again, we made an appointment for further consultation, determined that the school should henceforth be carried on regularly in God's name, and separated." Mr Leps did not continue long in connection with the school, in 1774 he was ordained, for the purpose of supplying the congregation at Lunenburg, in New York, and a Mr. Schröter is mentioned as a successor, and these are the only additional facts we can here communicate, besides the one already given, that this school, when the British, on the occupation of Philadelphia, "had made a hospital out of Zion's church, and a garrison out of St. Michael's," ceased to exist, and thus the fondly cherished hopes of its founders, as to its brilliant future, ended in disappointment.

In 1780 a new effort was made by Dr. Kunze in a different direction. In 1779 the University of Pennsylvania was organized, and there was a provision in its charter, that the senior ministers of all religious denominations should be among the Trustees. By virtue of this provision, Dr. Kunze was elected a Trustee of this Institution, and subsequently appointed one of a committee of five, to prepare a plan for

its organization. He proposed to this committee, the establishment of a German Professorship of Philology; the recommendation was cordially acceded to by them, though when their report was presented to the Board of Trustees, it met with some opposition, until after the explanation of the circumstances of the case by the Dr. himself, the proposition was adopted, and Dr. Kunze elected to fill the chair thus created. He labored in this post until 1784, when he was elected Professor of Oriental Literature in Columbia College, New York. Dr. Helmuth was hereupon elected his successor, and appears to have served in this capacity until 1810. Both of these ministers had great hopes from this new arrangement, and for a time the connection seemed to work advantageously. Dr. Kunze writes in 1782:* "We have now been laboring in the Academy two years, and at present my first four scholars, youths of promise, have become members of the University, after having devoted their attention for two years to Latin, Greek, Geography, Logic and Hebrew. They still attend to the Humanioria with us, and with the English Professors to Philosophy and Mathematics." Dr. Helmuth gives the following interesting account of their first public exhibition in oratory:† "September 20, 1785. To-day our *Actus oratorius*, the first of the kind in America among our Germans, was held in an imposing manner. The members of the Legislature, the Supreme Executive Council and Censors of the State, the Magistrates, the Trustees of the University, the entire Faculty and German Society, together with many other gentlemen and ladies, honored us with their presence. The German Society had made arrangements for the music, which was performed during the intervals. I made the commencement with a prayer in the English language, after which, one of my pupils delivered an English address, in which he returned thanks, in a very polite way, to the Trustees, for their favor towards the Germans, in establishing a German Professorship. One of the young students gave an account, in the German language, of the establishment of the school. Two entertained the auditors, with the discovery of a planet, their journey to and residence upon it, also in the German language. . . . Another described, in German verse, the day of judgment; after him, another also in Ger-

* Page 1423.

† Page 1477.

man verse the greatness of God. Next four came forward, who conversed in German about ghosts and witchcraft, and the recent discovery of the so-called animal magnetism was described by one of them. Three others spoke on religious toleration. Three represented farmers' children, of whom one had been to school for two years, and gave instruction to the others upon subjects with which they had no acquaintance. This was intended to encourage our wealthy farmers to give their children a better education. Hereupon, as a member of the German Society, I delivered an address, and our Provost closed with an English prayer." It may be mentioned incidentally, that though the Synod, as such, had no further formal connection with this institution than that already mentioned, some of its most prominent members have received their preparatory education there.

Influenced, perhaps, by this action of the Trustees of the University of Pennsylvania, towards the Germans, and also by a desire to secure their patronage, the Trustees of Dickinson College at Carlisle, in 1784, addressed a communication to the Synod, in session at Lancaster, informing them that they had elected the elder Kurtz, Schultz and Muhlenberg, Trustees of their Institution, and asking their coöperation and support. The Synod directed these pastors to reply orally to this communication, and to promise the aid of the body, in the furtherance of the interests of the Institution, by contributions and favorable commendations of it.* Several of the ablest preachers of our church, in other Synods, acknowledge this Institution as their *Alma Mater*.

These were the incipient efforts of our predecessors, to furnish our people with the means of obtaining a liberal education; these the "mustard seed," spoken of by the elder Muhlenberg, Kunze, &c., which, planted in faith and prayer, we thus see already shooting up, and which we propose, in a subsequent article, to trace in its progress to maturity, from the first establishment of a college of their own by the Germans, shortly after this period, to the more perfect educational arrangements for clergy and laity, resulting therefrom, which we, by the blessing of God, at present enjoy.

* Page 1461.

ARTICLE VI.

BACCALAUREATE ADDRESS.

No. VI.

At the Annual Commencement in September, 1840, the Graduating Class consisted of the following young gentlemen: Gottlieb Bassler, James A. Brown, Hugh D. Downey, David A. Martin, Eli Schwartz and Columbus Witherow. An extemporaneous Address was delivered to them, the outline of which is now, for the first time, filled up.

YOUNG GENTLEMEN:—In addressing you on this interesting occasion, I have chosen as my theme, that which should be our aim in life, viz.: to do good. That this should be our aim, can hardly admit of doubt. No one proposes to do mischief, or to make it the aim of his existence. If the question were asked of any young man, what do you propose to effect in the future? he would not willingly give any other answer than, I propose to do good. It is taken for granted that you have no other purpose, and start with the expectation that your career will hereafter, be distinguished by efforts to advance the interests, the true interests of your kind. It becomes then an important question, how is this to be effected? No time can be considered more appropriate for the enquiry, than the present. You have long been engaged in preparation for the duties of life; you have accomplished the preliminary steps, you have been pronounced qualified to enter upon professional study, or any other mode of effecting the objects of life. Having made your choice of a *modus operandi*, and not without a reference to the end to be attained, it may be remarked that, whatever may be the mode—and there are various modes of exerting a beneficial influence upon others—intelligence may be regarded as a primary requisite. To this, then, your attention is first directed. You know how to study, and have acquired a fondness for it.—Knowledge, it has been said, is power, and it is by knowledge wielded by a cultivated intellect, that we are to operate. “Wisdom,” says the Hebrew sage (and it is synonymous with knowledge), “is the principal thing; therefore get wisdom, and with all thy getting, get understanding.” That knowledge which is necessary in our sphere of action, knowledge of our profession or particular employment, ought to be re-

garded as of primary importance. All other knowledge, however valuable, holds a secondary place. An ignorant minister of the Gospel, physician or lawyer, may do incalculable mischief. The first, called by his profession to teach men the way of salvation and to expound the holy oracles of God, if he should be a blind leader, will not only fall into the ditch himself, but carry others with him. It is a fearful responsibility which rests on him who watches for souls under a strict surveillance, and his lips should keep knowledge, and he should be apt to teach. How this can be done without knowledge, diligently acquired, constantly sought, and carefully laid up for future use, it is not easy to see. The steward, for such is the minister of Christ, must bring out of his treasury things new and old. This is the order of the Lord's house, and it involves the diligent pursuit of knowledge. The physician must be armed with knowledge, that he may battle with morbid action, and become victorious in subduing disease. The progress of that science to which he is specially devoted, he must know, and mastering all the new truths and new discoveries, qualifying himself with new methods and appliances, he must be ready to make the most perfect known resistance to the advances of the foe. To be ready for this, requires careful, diligent study. The same may be said of every other method of operating upon man. Knowledge is absolutely necessary, and as science is progressing, as new truth is constantly appearing, and new discoveries are constantly making, the duty of all who would be successful agents in effecting human happiness, is to be readers and thinkers; and reading and thinking cannot be restricted to any period of life, but must be extended over the whole. But of what use will it be for us to bring knowledge from afar, unless we ascribe righteousness to our Maker. Knowledge unsanctified, is not the great desideratum. Its power is vastly augmented when, it is accompanied by a living faith in the Son of God. It is folly for us to think of doing good during life, in the highest sense, without pure hearts—hearts animated with the love of God. Whatever we may accomplish without this, and it is not denied that worldly men may, in various and important ways, do good, it is equally true that all this good, undiminished by godliness, will be vastly increased by its existence. The men who have accomplished most for the real good of others, are they who have combined with the pursuits of life the sanctity of Christianity. Expect then to realize results such as are worthy of you, not in an unsanctified devotion to

human interests, but in an humble imitation of the sublime virtues of the author of Christianity. He and they who labored in his spirit, have been pre-eminently the benefactors of men, and if we would take our place with them, we must imitate their zeal, and follow their example. Systematic effort, in the direction in which we operate, is important. We lay ourselves out for accomplishing good, and we ought to be diligent and persevering. Having determined how we may successfully accomplish our purpose, it is to be pursued, not by paroxysms or by fitful efforts, but with a steady and determined purpose.

Life is designed for action, not repose. The rest is future, now is the time of toil. Carry with you the conviction, that if you would perform well your part, time must not be wasted, but turned to account, considered a precious talent, which is to be employed carefully, both in getting and imparting good. This then our aim—to do good—to do good to men—to do good to their bodies—to do good to their souls—to contribute to their earthly happiness—to contribute to their eternal welfare.

If we ask ourselves what claims such a course has upon *us*, the answer is, it has claims upon every man. It may be averred with perfect safety, that your position pre-eminently imposes this upon you. You labor in this work in the service of that Being to whom you are indebted for everything. You labor in the service of him who made you, and gave you an exalted place in his creation, who allied you closely to himself, by the capacities and endowments which he furnished you. You labor in the service of him who has made the most ample provision for your future and eternal happiness, in the richer provisions of his Son's redemption. You labor in the service of him who, in his providence, furnished you with the means and opportunities of occupying a higher social position than others, and of operating more energetically and extensively for their good. God has lifted you up from the dust, he has surrounded you with a true opulence, and in directing this opulence to the advancement of his glory—the advancement of human weal—his requisition is reasonable, and comes to you with imperative force. To you is applicable the principle, that where much is given, there will much be required.

The course which is indicated, deserves your sympathy—because it cannot but appear to you, even with a hasty glance, as the only one calculated to reflect on you honor.

Rational, accountable, and qualified pre-eminently, by your endowments and attainments, to pursue such a course, sanctioned by reason and commanded by God, every claim to honorable regard is forfeited by another procedure. Recreant to duty, rebellious against authority, the enemies of your fellow-beings, your humanity is stained, and deep disgrace spots your garments. No intellect in the Universe can accord to you anything but the stigma of reproach, unless it be an intellect perverted and unsanctified. Honor is thought to belong to birth, family, gifts, physical and mental, successful enterprises, opulence, but the proper standard is overlooked in such estimates; true honor attaches to moral worth, to benevolence, to beneficence. It is the property of him who lives for others as well as for himself; who devotes himself to the advancement of God's glory in human happiness, whose efforts, uncircumscribed by time, are extended to eternity.—Such a man may have no special record on earth that is visible to the eye, his life may not be written by the pen of flattery, his humble virtues may not glitter in the glowing panegyric, no costly stone may cover his dust and proclaim his virtues; but he has a record on high; his name is written in a truer book, and a more enduring register; it mingles with no names of dishonored men, and is associated solely with the pure and noble, whom God claims as his, and whom he delights to honor. The praise of such a one may not be of men, it will be of God. Their rank is with those to whom the Great Shepherd will say, on that solemn day when all hearts shall be revealed, and when every one shall receive according to the things done in the body, whether they be good or whether they be bad: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

No course, however promising, which invites men, can contribute so much to true enjoyment. Whilst it is truly honorable, and will ultimately be recognized to be so, in the open proclamation to be made before the Universe, it is the only course which will secure for us a proper self-respect.

What is man without self-respect? Can anything compensate for this? Will not the want of it vitiate every good, and embitter every enjoyment? What is the complacency of the world, when unsustained by an internal approval?—

Of little value is it to be praised abroad, if we must condemn ourselves at home. Tell me, if you know, what in life is a more precious possession than self-respect, a proper, christian self-respect, not an over-estimate of ourselves, but a sober estimate, a consciousness that we have acted from pure motives and under God's precepts; such as can say: our boasting is this, the testimony of our conscience, that with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. If you have nothing to suggest, then prizing the possession as it should be, make it your own by the approved method, no other being known, of pursuing the way marked out in the word of God, and consisting in making your aim—doing good to men. This is the secret of that internal tranquility which is at the basis of true happiness, without which, at war with ourselves, with intervening insurrections in our internal man, we are torn with anguish, and perpetual disquiet reigns undisturbed. For what is that produces reproach, that castigates and torments us, that strikes discord in our bosoms, and keeps up an unceasing agitation? It is the voice of conscience disclaiming our conduct, and reprobating the career which we have pursued.

This, then, is the plan by which we can do most for our fellow-beings. If this be our aim, we will be successful in it. In any other sphere, success cannot be guarantied, but in this there is a certainty that our toil will not be misapplied or unavailing. No task-master, who claims to control us, however magnificent the proffers of remuneration which he holds out to us, can present us so much as the great task-master, or so certainly secure the fulfilment of the promise. What is done in any other service, may be repaid, but it may not; in this the reward is certain, and whether it consist in the accomplishment of the object at which we have aimed, no inconsiderable part of it, or the fulfilment of expectation in the glories of eternity, it will not fail. The service is rendered in the interest of an unlimited power, is supported by an unchangeable faithfulness, and will be rewarded by a boundless goodness. With these motives, than which there can be no stronger, go to your work, raise high your banner, with this inscription, our aim in life to do good: march boldly forward, amidst the harmonies of nature and the sweet notes of revelation, beloved, admired, winning victories over vice, conquering wretchedness, and triumphing in sustaining the glory of your Captain. Accompanied by our interest,

sympathy, and our most earnest prayers, pursue your way onward, onward. Devoted to the same work, we will welcome you as adjutants, and though we may not see you, or even hear much report of your success, we will tend to the same point, and, in the end, mingle together on another theatre, and be inseparably united where the good dwell forever.

ARTICLE VII.

THE TESTIMONY OF THE SPIRIT.

The Spirit itself beareth witness with our Spirit, that we are the children of God.—ROMANS 8: 16.

THIS is an interesting passage of Scripture, although different interpretations as to its meaning, have been given. The exposition which is more generally received, and which we adopt, is, that the Holy Spirit, by his sanctifying influences on our heart, furnishes testimony to our mind, that we are the children of God—that the fruits of the Spirit in our life, produced in us as the appropriate effects of his influence, afford conclusive proof that we have been adopted into the Divine family, and are heirs of eternal life.

In opposition, however, to this interpretation, the opinion is maintained that the testimony of the Spirit is an *inward impression* on the soul, whereby the Spirit of God *directly witnesses* to our Spirit that we are the children of God—an *immediate communication, direct suggestion, or special intimation* from Heaven that our sins have been pardoned, and that we have been accepted—an absolute test possessing certain *criteria*, by which the divinity of this testimony is instantaneously, mysteriously and infallibly demonstrated.—This theory, moreover, represents that the sinner cannot tell whether God has forgiven him, unless the fact of this forgiveness be made known to him by a special revelation from Heaven, and that this impression is produced upon the mind before holiness has made a commencement in the heart, even before we can savingly believe that Jesus Christ loved us and gave himself for us; that this act of mercy, which takes place in the mind of God, must remain unknown to us, until God is pleased to reveal it; and that we cannot love God

until this revelation is made, for we cannot love God before we know that he loves us.*

In our analysis of this passage, our attention is first directed to the expression, *Αὐτὸ τὸ Πνεῦμα*, which Grotius and others interpret as "the very spirit," the filial feeling received from God by the Gospel. But we much prefer the old and common rendering, which refers it to the "Holy Spirit himself." The connexion seems to require this interpretation, because the Apostle is speaking of the Holy Spirit. Besides, this is the natural meaning of the language. It would be unnatural to speak of the spirit of adoption bearing witness, or any affection or disposition of the mind which the adopted person may experience. *Τὸ πνεῦμα ἡμῶν* means the *spirit* or *mind* of man, the internal conviction of the mind and conscience, our understanding, the seat of light and information. The word *συμμαρτυρεῖ* signifies *to witness with, to testify with*, i. e., at the same time and to the same effect. We are not to understand that this is done by means of inspiration, or any immediate or special revelation, but by the ordinary operations of the Spirit, communicating peace to the soul. There is, from the change effected in our thoughts, affections and actions, a consciousness begotten in us, that we have the nature and disposition of children. This influence is often ascribed to the Holy Spirit—*Vide* 1 John 5: 10, 11; 2 Cor. 1: 22. The Holy Spirit, dwelling in our hearts, excites child-like feelings towards God, and testifies in union with our own spirit, that we possess this evidence. In other words, there is in us a consciousness, in the renewed mind, of this filial feeling towards God, which has been imparted to us by the Holy Spirit, of which we were formerly destitute, when we were in bondage to sin, and habitually disobeyed God and disregarded his will. Whilst our hearts were in this state of alienation, we were in constant dread of his wrath, and consequently cherished no such filial feelings. We could not realize that we had an inheritance to eternal life—there was no "title clear to mansions in the skies." If a man bring forth in his life the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—the appropriate result of the Spirit's influence, he has the testimony of the Spirit. If not, he has no such testimony. By a sincere and earnest inquiry, we can ascertain

* *Vide* Wesley's Sermons: Watson's Institutes.

whether these fruits of the Spirit actually exist in our minds. If they do, the witness is clear and decisive; if not, our confidence is vain, our boast empty; all visions, raptures, fancied communications from Heaven, "inward joys and airy flights," will be mere delusions. How many do we find who profess to have experienced all these, and yet manifest none of that faith, which works by love, which purifies the heart and overcomes the world, who exhibit in their walk nothing of the spirit of their Master. "If we have not the Spirit of Christ, we are none of his."

We object to the other interpretation, because there is an unwarranted mysticism connected with the doctrine. There are evidences of regeneration, Scriptural modes proposed of ascertaining the fact, and if the change has taken place in our hearts, we are able to perceive it, just as we perceive any other change in character. It becomes a matter of consciousness. The great inquiry should be, "Have I the Christian temper?" "Do I love God?" "Am I striving to do his will?" "Have I ceased to do evil and learned to do well?" "Do I hunger and thirst after righteousness?"—*How* the Holy Spirit proceeds in the work of regeneration is a mystery. *How* this Divine agent operates in producing and maintaining the Christian graces, we cannot tell—we do not know. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it came and whither it goeth: so is every one that is born of the Spirit." Therefore, to employ sensible images, and to speak of impressions and revelations, is to be "wise above what is another;" it sets up a factitious standard in Christian experience, and leads to the greatest extravagance. There is no account given of a supernatural voice or a vision, or an "inner light," which may not be defended in the same way, and the door thus opened for all kinds of wild fanaticism. The most extravagant mysticism must be the result, and the evil, no matter how preposterous or monstrous, will not be easily exorcised. In proof of the Divine origin of Christianity, before Divine revelation was completed, Christ did miraculously appear to Saul of Tarsus, when journeying to Damascus, and to Peter, when he fell down in a trance, and was directed to preach the Gospel to the Gentiles; but the day of miracles has passed. They are unnecessary, because the claims of Christianity have been established.

This view also tends to destroy the healthful action of Christianity, by creating a constant, an absorbing demand for

religious excitement. Religion is not mere sentimentalism. Genuine feelings do not spring from direct efforts to produce them. They are the result of the proper cultivation of human nature, and to make them the great object of our attention, is calculated to derange and destroy the symmetry of Christian character. There is danger of giving undue importance to the feelings. They should never be made the prominent evidence of conversion, or the attention will be withdrawn from that which is of greater weight. Religion will, then, become "an examination of frames and impressions," whilst that which is practical, fidelity in the discharge of the relative duties of life, will be regarded as secondary. In our judgment, feeling will then transcend every other consideration, and in our estimate of the religion of others, this will be our chief concern. All other tests will be made subordinate to this. Religion will then become a thing of feeling, rather than of principle; the intelligent culture of the affections, and the exemplification of the truths of Christianity, cannot be properly appreciated. But feeling is not religion. There may be much feeling and no religion. Religion is character: it is "walking in newness of life," and "proving what is that good and acceptable, and perfect will of God."

Another objection to the doctrine is, that it is likely to produce a spasmodic religion. Let a man be taught to depend upon his spiritual frames and feelings, to regard them as the soul of religion, the standard of regeneration, and he will be subject to the greatest vicissitudes. His Christian experience will be "as the morning cloud, and as the early dew that passeth away." Spiritual declension must be the inevitable result. When an individual entertains the opinion that he cannot be religious without a certain amount of feeling, it is natural that his devotion should decline, just as frequently, and in the same proportion as the feeling subsides. The animal excitement, which is mingled with his religion, must, from the necessity of the case, suffer a collapse, and when this change is experienced, his religion has evaporated; and under the influence of this impression, he abandons it, and gives himself up to a state of insensibility.

Finally, this doctrine denies the sufficiency of the Scriptures, and diminishes their authority as a revelation of God's mercy. We do not find any declaration in the Bible, to authorize the belief that supernatural communications are made to the human race at the present day. The teachings of

God's word declare that every penitent sinner "who believes with the heart unto righteousness," shall be forgiven. The operations of the Holy Spirit, in Christian experience, are perceived only by their effects, by the moral exercises and changes they produce. From certain and distinct characteristics, we may conclude, that we are the children of God.—Without any recourse to mysticism, depending solely upon *criteria*, furnished in the sacred volume, we may decide the important inquiry: "Hereby know we that we know Him, if we keep his commandments, and do those things that are pleasing in his sight." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "And hereby we know that we are of the truth, and shall assure our hearts before him."

If we are faithful to our vows, and careful to maintain our Christian integrity, if we listen to the monitions of God's word and grieve not the Holy Spirit, we shall enjoy his comfort, his incitement to prayer, his censure of sin, his impulse to works of love, "a calm and heavenly frame of mind," the peace "which passeth all understanding." "This is our rejoicing, the testimony of our conscience," inscribed on the tablets of our heart. We will be satisfied in reference to our adoption into God's family; we will have "the mind of Christ," "the Spirit which is of God;" we shall be conscious of possessing "the fruits of the Spirit," the mark impressed upon all God's children. We will then be able to rejoice in our acceptance, to read the lineaments of our renovated character and to exclaim with the Great Apostle of the Gentiles: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

ARTICLE VIII.

Hermeneutical Manual: or Introduction to the Exegetical study of the New Testament. By Patrick Fairbairn, D. D., Principal and Professor of Divinity in the Free Church College, Glasgow. Author of "Typology of Scripture," &c. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams & Co. Dublin: John Robertson. 1858. For sale by Smith & English, Philadelphia.

Dr. Fairbairn has become well known in our country, as a distinguished theologian, and writer on theological subjects. His talents and learning are unquestionably eminent, and he displays throughout his writings, the spirit of a man who had been taught in the school of Jesus Christ. This last production of his pen, pertains to a branch of theological study of great moment. It bears upon the interpretation of that portion of the Sacred Canon, which, without disparaging other portions, may be regarded as of primary importance. The literature of sacred Hermeneutics is very copious. Since the Reformation, theologians of the different Protestant churches, have turned their attention to it, and have accomplished much towards determining the principles on which the interpretation of the Sacred Scriptures is to be conducted. Our own church has distinguished itself in this department, and furnishes a storehouse from which treasures of great value have been drawn by later writers. Flacius, Glassius, the Pfeiffers, Rambach, Ernesti, Morus, Seiler, Plank, not to mention others, are well known. Some of these authors have been used as text books in our Seminaries of theology, particularly Ernesti, and all have furnished materials to compilers. Horne, in his Introduction, has made large use of these distinguished writers, and Davidson, in his Sacred Hermeneutics, constantly avails himself of their help.

Notwithstanding the large amount of material, there seems to be needed a manual properly arranged, and presenting a moderate quantity of illustration. Such a work, presenting the science in its present development, and suited for class instruction in our prophets' schools, would meet a want which, as we have felt, we presume others have too. Horne has matter in great abundance, extracted from the best sources, but it is badly arranged, is often diffuse, introduces, if not

heterogeneous topics, yet topics not necessary in a treatise on Hermeneutics. Ernesti, with additions from Morus, edited by Professors Stuart and Henderson, is valuable, but is not sufficiently extensive, deals too little in illustration, and altogether wants the attractiveness which might and ought to be thrown around the subject. Davidson, covering ample space, occupies a great deal of it in discussions which, however interesting, unfit it for the purpose mentioned, and make it as much a treatise on Biblical Criticism as a manual of Hermeneutics.

We hoped that Dr. Fairbairn would supply the desideratum, and therefore eagerly caught up the book, but were disappointed. The volume appeared to be of the right size, the title appeared right, the author qualified, our expectations were high. When, however, we discovered that much more than half of the book was devoted to "Dissertations on particular subjects connected with the Exegesis of New the Testament, and the use made of Old Testament Scripture in the writings of the new, we became apprehensive that we would be disappointed. An examination of the portion devoted to Hermeneutics confirmed our apprehensions. It is altogether too meagre to meet our views. No exception can be taken to what is given, but there is not enough, and it is not illustrated as we could desire.

We do not design to condemn the book, by representing it as not meeting our own conceptions of what is needed. We have no evidence that others have felt as we do, and if they have, we have no special right to demand of Dr. Fairbairn, when he writes a book on a particular subject, that he should write it to suit our views. Looking at his production, without any such reference as we have made, we are prepared to give it our decided commendation. The first one hundred and eighty pages are devoted to the "discussion of facts and principles bearing on the language and interpretation of New Testament Scripture." Here we have discussed, the original language of the New Testament, the characteristics of New Testament Greek, collateral sources for determining the sense, explaining the peculiarities of New Testament Scripture, general rules and principles to be followed in the interpretation of particular words and passages, of false and true accommodation, or the influence that should be allowed to prevailing modes of thought in fashioning the views and utterances of the sacred writers, the respect due in the interpretation of the New Testament, to the analogy of faith, or

from one part of Scripture to another, and the further respect to be had to the religions of the ancient world, the true and the false, the relation of the Old to the New, in God's dispensations more exactly defined, with the view of preventing mistaken or partial interpretations of such portions of New Testament Scripture as bear on it, on the proper interpretation of the tropical parts of the New Testament, the parables of Christ, their proper interpretation and treatment, on the subject of parallelism, as bearing on the structure and interpretation of New Testament Scripture." Much valuable matter may be found in these sections, but we have been more pleased with the section on parallelism than the rest. In a brief compass there is presented a very satisfactory outline of the subject, but a salutary protest is raised against the extent to which parallelism has been carried.

Due reference is made, and credit given to Lowth and Jebb for their discoveries, and the more recent extension by Boys and Forbes, of the principle to other and larger sections of the sacred record, tested and condemned. We had looked with some interest into Forbes, and found much occasion to admire his ingenuity, but the feeling could not be repressed, that "this extreme fondness for parallelisms, and the attempt to discover them in the simply didactic or historical portions of New Testament Scripture, tend to give too artistic and constrained an appearance to such portions, but it leads occasionally to fanciful conceits and false interpretations."

From the second division of the work, containing exegetical discussions on various important subjects, we give an extract from the first, on the two genealogies of Christ, given respectively by the Evangelists, Matthew and Luke. We select this on account of the interest of the subject, and because our pages have already presented important articles on this subject, particularly the paper of Wieseler, translated by Professor Muhlenberg, from the pages of the *Studien und Kritiken*. Dr. Schmidt's review of Da Costa's four witnesses presented the views of that eminent man of Jewish origin, on the same subject:

"Such being the case, there is plainly nothing in the way of our holding, that the table of Matthew may, equally with that of Luke, admit of relationships being introduced not of the nearest degree; nor, further, anything, so far as form is concerned, to render the position untenable, that in the one way we may have the succession in the strictly royal line, the legal heirs to the throne of David (Matthew's), and in the other (Luke's) the succession of our Lord's real parentage up to David. So that, were this view to be accepted, we should have Christ's legal right

to the kingdom established, by the list in the one table; and by that of the other, the direct chain which connected Him with the person of David. This is substantially the view that was adopted by Calvin, though not originated; for he refers to some as preceding him in the same view. It was first, however, fully brought out, and vindicated against the errors involved in the current belief, by Grotius. In opposition to that belief, which owed its general prevalence to the authority of Africanus—the belief that in St. Matthew we have the natural, and in Luke the legal, descent—Grotius remarks, “For myself, guided, if I mistake not, by very clear, and not fanciful grounds, I am fully convinced, that Matthew has respect to the legal succession. For he recounts those who obtained the kingdom without the intermixture of a private name. Then Jechonias, he says, begot Salathiel. But it was not doubtfully intimated by Jeremiah, under the command of God, that Jechoniah, on account of his sins, should die without children (ch. xxii. 30). Wherefore, since Luke assigns Neri as the father of the same Salathiel, a private man, while Matthew gives Jechoniah, the most obvious inference is, that Luke has respect to the right of consanguinity, Matthew to the right of succession, and especially the right to the throne—which right, since Jechoniah died without issue, devolved, by legitimate order, upon Salathiel, the head of the family of Nathan. For among the sons of David, Nathan came next to Solomon.”

This view has lately been taken up, and at great length, as well as in a most judicious and scholarly manner wrought out by Lord Arthur Herve, in a separate volume. The work as a whole is deserving of careful perusal. On this particular part of the subject he reasons somewhat as follows:—First of all, since St. Matthew's table gives the royal successions, as far as they go, one can scarcely conceive why another table should have been given, unless it were that the actual parentage of Joseph did not properly coincide with that. If Joseph's direct ancestors, and Solomon's direct successors, had run in one line, there had been no need for another line; since having already the most honorable line of descent, there could have been no inducement to make out an inferior one. But, on the supposition that a failure took place in Solomon's line, and that the offspring of Nathan (the next son of David) then came to be the legal heirs to the throne, another table was required to show, along with the succession to the inheritance, the real parentage throughout. A second consideration is derived from the prophecy of Jeremiah already noticed, in which it was declared concerning Jehoia-kim, “He shall have none to sit upon the throne of David” (ch. xxxvi. 30); and again, of Jehoiachin or Jechoniah, the son, who was dethroned after being for a few months acknowledged king, “Write ye this man childless, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.” After such explicit declarations, it is not conceivable that these men should yet have been the parents of a seed, out of which was at last to spring the ultimate possessor of David's throne. A third consideration is supplied by the names found in both tables immediately after Jehoiachin. It was precisely there, that the lineal descent from Solomon was broken; and there, accordingly, the two tables again coincide; for the next two generations the names Salathiel and Zerubabel occur alike in both tables—brought in, we may reasonably suppose, from Nathan's line, to supply the place of Solomon's, when it became defunct, and so are connected with Solomon's line by Matthew, but with Nathan's by Luke. So that, the line being traced by one Evangelist through Solomon, by the other through

Nathan, the double object is served, of showing Christ to be at once David's son and Solomon's heir, the latter being the type of Christ as David's immediate son and heir. And thus also the genealogy of the one Evangelist supplements that of the other, by showing the validity of the right of succession as traced by Matthew, since Joseph was Solomon's heir only by being Nathan's descendant.

A collateral confirmation is obtained for this view in certain double genealogies which occur in the Old Testament Scriptures; the one having respect to the parentage, the other to the inheritance. One of the most remarkable of these is that of Jair, who, in 1 Chron. ii., has his genealogy ranked with the house of Judah, being the son of Segub, the son of Hezron, the son of Pharez, the son of Judah. By Moses, however, he is always called the son of Manasseh (Num. xxxii. 41; Deut. iii. 14, 15), and is represented as having come to the possession of a number of small towns in Gilead, which he called Havoth-Jair, *i. e.*, the towns of Jair. A notice in the genealogy of 1 Chron. ii. 22-23 explains the discrepancy. We there learn that Hezron, his grandfather, in his old age married the daughter of Machir, the son of Manasseh, who bare him Segub, and that Segub begat Jair—while Ashur, another son by the same marriage, had his inheritance in Judah. So that Jair, by his real parentage, was a descendant of Judah; though, in respect to his inheritance, and, no doubt, in the reckoning of the public registers, he was of the tribe of Manasseh. Another example is found in the case of Caleb, who, in the earlier records, is always called the son of Jephunneh (Num. xiii. 6, xiv. 6, etc.), and is reckoned of the tribe of Judah; while yet, it would seem, he did not originally and properly belong to that tribe: for in Josh. xiv. 14 he is called "Caleb the son of Jephunneh the Kenezite," and, in ch. xv. 13, it is said that Joshua "gave him a part among the children of Judah, according to the commandment of the Lord to Joshua." If he had by birth belonged to that tribe, there should have been no need for a special commandment appointing his inheritance to be given out of what fell to that tribe; this would have happened to him as a matter of course; and both, therefore, on this account, and from his being called a Kenezite, we are led to infer that, not by birth, but by adoption, he had his place and portion fixed in the tribe of Judah. But, in order to this, he must be reckoned to some particular family of that tribe; and, accordingly, in the public genealogy given in 1 Chron. ii. 18-20, the paternity of Jephunneh is dropt, and that of Hezron, the son of Pharez, the son of Judah, put in its stead: "And Caleb, the son of Hezron, begat children of Azubah, his wife, and of Jerioth," etc. It is probable that one or other of these wives belonged to the family of Hezron, and that Caleb became, by marriage, connected with it; while afterwards, on account of his steady faith and resolute behavior, he had the honor conferred on him of a special allotment in the tribe of Judah.—We have thus the interesting fact brought out, through these comparatively dry details, that Caleb was originally a stranger, probably a native of Egypt, or an Arab of the Desert, but that he joined himself to the Lord's people, and was not only counted of the seed of Jacob, but became one of the most distinguished heads of its chief tribe."

We can very cordially recommend Dr. Fairbairn's book, and should it be published by our friends, Messrs. Smith & English, as they contemplate, and may now have it in pro-

gress, we think the purchasers of it will not consider their money wasted, or the publishers fail to obtain a just remuneration.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Zwingli: or the Rise of the Reformation in Switzerland. A life of the Reformer, with some notices of his time and contemporaries. By R. Christoffel, Pastor of the Reformed Church, Wintersingen, Switzerland. Translated from the German by John Cochran, Esq. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams & Co. Dublin: John Robertson. Philadelphia: Smith & English.—1858.

A full and instructive biography of the great Swiss Reformer. No one will think, however ardent his veneration for Zwingli, that his merits are not adequately set forth. Some may think that the praise is overwrought. The controversy between him and Luther, and particularly the celebrated Marburg Conference, turns out very differently, according to the theological predilections of the narrator. The warm admirer of Luther will not willingly receive as infallible, the account in these pages of that transaction; it will require some allowance from him. The narrative is very full and documentary, in regard to the controversy between Luther and Zwingli, and embraced under the heads: "Doctrine of Zwingli and of Luther in regard to the Lord's Supper; the Idiosyncrasies and different developments of their minds; origin of the strife about the Lord's Supper; how the contest regarding the Supper broke out, and with what reasons Zwingli rebutted the objections of Luther against the doctrine of the Lord's Supper. The different manner in which Zwingli and Luther conducted the contest; the result of it; the attempts at union." In such controversies we must expect divergence in the accounts given of them. It is, therefore, best to read both sides, and then form an independent judgment. The translation reads well—the book deserves perusal.

Bengel's Gnomon, noticed in a former number as in a course of publication in a translation into English, with important additions, is now finished. We are exceedingly gratified that this great work is now accessible to the English reader. Although a Lutheran Commentary, it is

in high favor with all English Divines. Smith, English & Co. are agents in the United States. The subscription price is \$8,00; by mail prepaid, \$10,00.

Stier's Words, or Discourses of our Savior, can now be had from the same house. It is complete in eight volumes. The translation is made from the second edition of the original. Having announced before, the great value of this work, we add nothing more. Smith, English & Co.

The Sinlessness of Jesus: an Evidence for Christianity.

By Dr. C. Ullmann. Translated from the sixth German Edition. Edinburgh: T. & T. Clark, 38 George Street. Sold by Smith, English & Co., Philadelphia.

Soon after the first appearance of this profound and luminous treatise which its title imperfectly represents, it fell into our hands. It was published first in the celebrated journal, of which Dr. Ullmann has long been a leading editor, the *Studien und Kritiken*. We regarded it then as a masterpiece. It was received with uncommon favor in Germany, and has been very much enlarged, and published in a separate form. Its popularity in Germany has not diminished, and it is often quoted as a standard production. It cannot fail to meet with a favorable reception in its English dress.

The Baptist System examined, the Church vindicated, and Sectarianism rebuked. A review of Dr. Fuller and others, on Baptism and the terms of Communion. By Rev. J. A. Seiss, A. M. Second Edition, revised and enlarged. Baltimore: T. Newton Kurtz, 151 Pratt Street.—1858.

We took occasion to speak with favor of Mr. Seiss' work, when it first appeared, some years ago. Its value is very much enhanced in the present beautiful duodecimo edition of four hundred pages. It has been generally re-written, considerably enlarged, and is designed to be a *resumé* of the whole controversy. "The aim of the author has been, to produce something more than is to be found in the ordinary and small treatises on the subject, and something less elaborate and scholastic than the larger works which are seldom found outside of the libraries of the learned." The work is divided into three parts; the first embracing a full discussion of the Baptist system, the second entering more particularly into the subject of Infant Baptism, and the third is an examination of the terms of communion as practiced in the Baptist church. We have no doubt in reference to the ready circulation the work will receive.—When the former edition was exhausted, there were frequent orders for the book, and in a short time more than a thousand copies could have been sold. We are confident, too, that the production will add to the

reputation of the author, who has, with his pen, already rendered great service to the church. The publisher has executed his part in admirable style, so as to render the volume very attractive.

The New York Pulpit in the Revival of 1858: A Memorial Volume of Sermons. New York: Sheldon, Blakeman & Co.—1858.

This volume, which is designed as a memorial of the Great Awakening during the past year, in the city of New York, is composed of Sermons contributed by ministers of different denominations, and on subjects appropriate to the circumstances for which they were prepared.—Among the authors we recognize the leading Divines of the great metropolis of the Union. Although the discourses were called forth in the ordinary ministrations of the pulpit, they present the truth as it was earnestly and pungently preached at a time when God was manifesting his power, in the outpouring of the Holy Spirit upon the churches.—They exerted an influence when delivered, in turning men from the error of their ways, to the love and service of the Redeemer, and it is to be hoped that their mission for good may be continued.

Sermons of the Rev. C. H. Spurgeon, of London. Fourth Series. New York: Sheldon, Blakeman & Co.—1858.

The author of these sermons has produced the greatest sensation, wherever he has preached, and his works have had an extraordinary circulation. At this we are not surprised, for whatever may be the defects of the discourses, they are earnest, bold and strong, abounding in striking thought, and full of warm, glowing, evangelical appeal, and rich, felicitous illustration. Spurgeon's ministry has been attended with the most remarkable success, and all will be interested in reading the truth, as presented by him to his own congregation, which was owned by God in the conversion of such a multitude of souls.

Select Discourses by Adolph Monod, Krummacher, Tholuck and Julius Müller: Translated from the French and German, with Biographical Notices, and Dr. Monod's celebrated lecture on the delivery of Sermons. By Rev. H. C. Fish, and D. W. Poor, D. D. With a fine steel portrait of Dr. Monod. New York: Sheldon, Blakeman & Co.—1858.

The design of this volume is to introduce to the acquaintance of English readers generally, several celebrated authors, whose writings have already, in some directions, had a wide circulation. Dr. Monod's name is familiar to European Protestants, as a devoted, faithful, evan-

gelical Pastor, a prince among preachers, and the most finished orator of his day. For many years he also filled a Theological Professorship in the Reformed Church of France, during which period he wrote the most of his valuable publications. He died in 1856. His discourses in the volume on Woman, and on the Temptation of Christ, are regarded as among the best and most eloquent of his productions. His Lecture on the Delivery of Sermons, which is appended, has also been much admired. Dr. Krummacher is known in the United States. The son of the author of the celebrated Parables, he was brought to a saving acquaintance with the truth, by contact with certain humble day-laborers, who had read and been enriched by the writings of Gerhard Tersteegen. He has labored successively at Barmen, Elberfeld and Berlin, having been called to the last place by the King of Prussia, as Court-preacher, with some five thousand souls under his charge. His published writings are numerous—several volumes of sermons, a refutation of Rationalism, a system of Christian Doctrine, Last Days of Elisha, Elijah the Tishbite, the Martyr Lamb and the Suffering Savior. Dr. Krummacher is a man of undoubted piety, exercises great influence over the king, and is considered one of the most eloquent divines living. The sermons here presented are on the Temptation of Christ—the object and agent in the temptation—the onset and the arms in the temptation—the demand and the promised reward—the last assault and the issue of the contest—the peril and safety of the church—and the believer's challenge. Dr. Tholuck's name has long been before the American public. He was born in 1799, so that he is not far from sixty years of age. He is of humble extraction, and labored while a boy as a jeweler, until aided by some friends, in his efforts to secure an education. He was, in early life, strongly inclined to Pantheism, from which he was rescued, principally through the influence of the learned Neander. When brought under the saving power of the Gospel, he determined at once to devote himself to the study of Theology. At the age of twenty he became Professor at Berlin, and at twenty-seven was appointed Professor of Theology at Halle, where he has ever since continued. Mainly through his efforts was this venerable seat of learning delivered from the rationalistic sentiments which were for a season so prevalent. Dr. Tholuck has a high reputation as a scholar and a lecturer. He is a laborious student, writes for several religious periodicals, composes elaborate works, and preaches at least once a fortnight to the members of the University. His publications are voluminous, consisting principally of Commentaries and Sermons. His discourses selected for this work, on the Betrayal of Jesus—the Christian life, a glorified childhood—the Touchstone of Human Hearts—and the Father drawing men to the Son—will give the reader some idea of the originality and freshness of his thoughts, and the fervor and richness of his eloquence. Of Dr. Julius Müller perhaps there

is less known. He was born in Silesia, in 1801, studied at the Universities of Breslau and Göttingen, and first entered upon a course of Law, which, after many struggles, was abandoned for the study of Theology. Under the direction of such men as Neander and Tholuck, he reached a firm and peaceful faith, and in 1825 became Pastor at Schönbrunn and Rosen, where he remained some years. He has labored successively as Professor at Göttingen, Marburg and Halle. As an author, he has a high reputation. His great work is "The Christian Doctrine of Sin." He is a contributor to the "Studien und Kritiken," and has written an able reply to Strauss—also a work in defence of the Evangelical Union against the attacks of exclusive Lutheranism. In his Theological views he occupies the same position as Neander, Nitzsch and Tholuck. He is a man of devoted piety, earnest character, practical wisdom, and profound erudition. He is, at the present time, one of the chief attractions at the University of Halle. His discourses, in this work—on the superior might of God's servants—the walk of Christ upon the waves—the relation of religion to business—the longing for home—appear for the first time in an English dress, and show how the gifted author presents the truths of the Gospel from the sacred desk. The volume is altogether a most interesting one, and not a few readers will gladly welcome this addition to our religious works.

The American Educational Year Book. February, 1858.
 Boston: James Robinson & Co., 119 Washington Street.
 pp. 252. 8vo.

The first volume of this work was published in 1857. Its publishers have endeavored to procure statistics of some of the most prominent educational institutions in the country, sketches of learned societies, and brief outlines of the different plans of public instruction pursued in some of the large cities of the United States. The design of this publication is excellent, and it contains a great deal of very valuable matter. It is, however, still susceptible of much improvement. The College statistics out of New England are exceedingly meagre, and private schools are almost unnoticed. To remedy these defects is, however, necessarily a work of time. But a fair commencement has been made, and it remains for teachers and the friends of education, to supply what is wanting. In the meantime, no teacher, nor, in fact, any one who desires to have clear views of the state of education throughout our country, can afford to be without this "Year Book."